

Our new military policy

President Eisenhower and Secretary Dulles have argued persuasively in defense of what the President has called "the radical change" in our military policy. In his April 29 radio-television report on the Paris meeting of the NATO Council, Mr. Dulles made a good case for abandoning the concept of a target date of maximum danger in favor of a "stretchout" leading to a plateau of continuing preparedness. At no time did he suggest that the stretchout meant a slowdown because the need for adequate defense has decreased. In fact he claimed that improvement in quality of training and greater emphasis on air power would actually produce a 30-per-cent increase in NATO combat effectiveness by the end of 1953. Similarly, the President, in his April 30 press conference statement on the budget and defense, offered cogent reasons, both military and economic, for the adoption of the new "long-term program, calling for steady and adequate flow of men and materials to present a position of genuine strength to any would-be aggressor." Defense, he declared, is not a matter of maximum strength for a single date. "It is a matter of adequate protection to be projected as far into the future as the actions and apparent purposes of others may compel us." He insisted that the new policy will be based "on the theory that a very real danger not only exists this year, but may continue to exist for years to come." The stretchout was decided on, not because the danger of aggression is over, but because it is inefficient and expensive to proceed by "starts and stops."

... must not be misconstrued

Despite these clear declarations, some commentators seem bent on proving that the retrenchments at home and abroad were motivated by the conviction that there is no longer danger of Soviet aggression. They quote Mr. Dulles as saying in Paris that, "since another war is not predictable, I do not think we are warranted in starting an inflationary spiral" by retaining the original NATO force goals. The President is quoted as saying in his April 30 press conference that he refused to admit that anyone could predict when, if ever, another government would want to launch into a global war. These frank and seemingly sensible refusals to predict the unpredictable have been tortured into meaning that the threat of Russia's growing atomic power can be ignored, because our top policy-makers believe that the Kremlin's intentions are peaceable. One thing it is possible to predict: if that interpretation of the motives for the new policy spreads, it will wreck the defense effort both at home and abroad. Yet it is just the kind of simple, satisfying formula that catches on: "we're letting up because there's no danger of war." The only way of preventing its spread that we see is for the Administration to tell frankly its real reasons for risking the stretchout. Mr. Dulles barely hinted at what we take to be those reasons when he argued

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that Russia would have to increase the thirty divisions now available in East Germany and Poland before launching an attack that could promise success. This fact, he said, "alone is of great importance. It means that we would probably get the opportunity to bring into final readiness countermeasures, both in Europe and elsewhere, which might in fact deter the actual assault and preserve the peace." If that means anything, it means that we are beginning to integrate our tactical and strategic air-atomic power with the defenses of NATO. As the late Brien McMahon used to insist, less secrecy about our atomic striking power would scarcely comfort the Kremlin. It would certainly comfort many Americans who are concerned about the cuts in our military program.

The President on the budget

The reaction in Wall Street to the President's budgetary statement on April 30 was much less exuberant than some of the press headlines which reported it. And deservedly so. But then the canny operators in the Street, unlike many headline writers, know the difference between *expenditures* and *appropriations*. Actually, there was nothing in Mr. Eisenhower's statement, or in his replies to questioning reporters, that gave the slightest ground for hoping that *expenditures* could be cut enough during the 1954 fiscal year, which starts this coming July 1, to balance the budget and justify a reduction in taxes. On the contrary, the President stated with admirable candor that his predecessor's estimated expenditures of \$78.6 billion for fiscal 1954 could not possibly be reduced enough to balance the budget. He confessed, in fact, that some of Mr. Truman's estimates might have to be revised upward. The cut of \$8.5 billion which the press publicized so sensationally referred not to *actual spending* in 1954 but to the previous Administration's request for \$72.9 billion in *new appropriations*. Most of this newly appropriated money would be spent in the future, in 1955, 1956 or even later, as deliveries are made on planes, tanks and other military items, and consequently has nothing to do with whether or not the budget is balanced in 1954. Even this reduction in future spending is far from a firm estimate. The President did not itemize the savings he contemplated, but Senator Taft and others who conferred with Mr. Eisenhower guessed that \$5 billion would be hacked

from Mr. Truman's request of \$41.5 billion for the military, and \$1.8 billion from his request of \$7.6 billion for foreign aid. It would take only a few bellicose gestures from Moscow to cause a hasty restoration of these reductions. In "Washington Front" this week, Fr. Parsons elaborates on this subject.

Urbanites turn on the farmers

How popular Ezra T. Benson is with farmers may be a disputed question, but among city folk he is the most popular Secretary of Agriculture to come down the pike in a long, long time. The reason is simple. Mr. Benson thinks that Uncle Sam has been subsidizing farmers too generously and should put a curb on his magnanimity. In case our farm readers are unaware of the growing urban resentment over the imposing political power and many economic privileges of rural America, we quote an editorial from the May 2 New York *World-Telegram and Sun*. Referring to the composition of our State legislatures, this anti-Fair Deal, pro-Republican newspaper said:

Most of them are loaded in favor of the rural areas. Their seats were apportioned in the old days when this was primarily an agricultural country. Few subsequent reapportionments have been anywhere near fair to the people in the growing cities.

The *World-Telegram and Sun* then points out that this bias is also reflected in Congress, because farmer-dominated State legislatures apportion the congressional districts. They see to it that the cities are inadequately represented. Not without an undercurrent of bitterness, the editorial concludes:

Perhaps city residents should be grateful that all our farmer-dominated governments have done to them thus far is to force them to pay most of the taxes and pay the farmer big prices for his surplus crops.

Our urban readers might be interested to know what our farm readers think of all this.

Taft for homes and hospitals

In no mood to lose his proud title of "Mr. Republican," Senator Taft is bent on rescuing two pet projects which reactionary House Republicans, led by New York Rep. John Taber, are earnestly striving

to scuttle. The first is the public-housing and slum-clearance program, which the Senator had a large hand in steering through Congress. The other is the Hill-Burton Act, which provides Federal aid in the construction of private hospitals. To the Senator, any Republican move to sabotage these laws is not only a slap at him personally, but is also a repudiation of last year's GOP platform, which vowed support to both public housing and hospital construction. The House, following the lead of Mr. Taber's Appropriations Committee, has already rejected an Administration request to build 35,000 low-cost housing units in fiscal 1954. Now Mr. Taber and his committee are readying the axe for the hospital program. Under the Hill-Burton Act, Congress is authorized to appropriate up to \$150 million a year for local hospitals. Actually, it has never appropriated more than \$75 million annually, which is the figure recommended in the Truman budget. The Director of the Budget, Joseph Dodge, has cut this to \$60 million, but even that twenty-per-cent reduction is not enough to satisfy the parsimonious New Yorker. Mr. Taber refuses to appropriate a cent more than \$30 million. Obviously angry over this challenge to his Republican orthodoxy and leadership, Senator Taft has decided on a showdown. Recently he introduced a bill extending the Hill-Burton Act, which expires in 1955, for five more years. Now he is lining up support in the Senate for the full \$75-million appropriation for the new fiscal year, as well as for the 35,000 public-housing units which the President asked for. In this fight with the ultra-conservative wing of his party Mr. Taft can count on wide popular support.

Good taste in TV—why not in books?

The television industry is doing a bang-up job in seeing that its own self-imposed code of good taste and morals gets off paper and into action. That, at least, was the report submitted to the National Association of Radio and Television Broadcasters Code Review Board by its chairman, John E. Fetzer, at its annual convention, Los Angeles, May 2. Mr. Fetzer stated that "in many hundreds of instances over the past year" objectionable material had been kept off the air by fidelity to the code. One network alone, previewing 6,000 motion pictures for TV use, consigned 200 to the ashcan and edited "hundreds of others." During the year all four networks became "subscribers to and supporters of the code," as did more than 100 of the 174-odd individual stations now in operation. Warning the industry that adherence to the principles of the code was the only alternative to "officially imposed censorship," Mr. Fetzer proudly claimed that he "did not know one code subscriber who is not aware of the code and is not trying to improve its service to the public." The picture Mr. Fetzer paints of the code board's "deliberately inconspicuous, but forceful and widespread" efforts is a cheering one. More, it gives one to wonder why a similar code would not work in segments of the book

AMERICA — National Catholic Weekly Review — Edited and published by the following Jesuit Fathers of the United States:

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industry. One of the recommendations of the Gathings Committee (AM. 2/7, pp. 511-13) to the publishers, especially of the pocket-sized books, which many citizens find objectionable, either in content or jacket, was the adoption of a voluntary code of morals and good taste. Thus far, the publishers have pooh-poohed the idea. We wonder why. Perhaps it would be a good idea for the publishers to get Mr. Fetzer's ideas on voluntary codes and their value.

The Pulitzer prizes

The best thing we can discover about this year's Pulitzer Prizes are the awards given to two small-town weeklies for "distinguished and meritorious service." These were the Whiteville (N. C.) *News Reporter* and the Tabor City (N. C.) *Tribune*, which "fought a battle on their own doorstep at the risk of economic loss and personal danger" against the Ku Klux Klan. The choice of *The Era of Good Feelings*, by George Dangerfield, for the history prize and of *Edmund Pendleton 1721-1803*, by David J. Mays, for the laurel in biography, were good awards. There is little to cavil at in most of the other awards. But in the terrain of letters—oy! Archibald MacLeish got the accolade for poetry—which is as it may be. But when William Inge gets the drama award for *Picnic*, on the score that it is a play which "represents in marked fashion the educational value and power of the stage," our eyes pop at the Pulitzer Prize committee's puerile perceptions. Theophilus Lewis, commenting on *Picnic* when it got the annual award from the N. Y. Drama Critics' Circle (AM. 5/2, p. 147), remarked that it is a play "with no moral content, except by remote implication," in which the characters yield to "a riot of instincts," instead of portraying "a conflict of emotions." And *The Old Man and the Sea*, by Ernest Hemingway, tapped for the fiction award (Hemingway's first Pulitzer), is still, we maintain, a good novella about an old fisherman who shows stoic courage, and nothing more, in hauling his giant catch to land. It's hard to see how a fish story, even one written in Hemingway's best style, can be the "most distinguished fiction" of the year.

Pope and U. S. labor support UNICEF

The UN International Children's Emergency Fund, which currently operates in 69 countries and has in the past six years aided some 60 million children, is down to its last penny. Of the 38 countries (the USSR is not among them) which have supported the fund in the past, the United States has been the moral and financial leader. The Truman Administration pledged \$9.8 million in 1952, but the pledge has not yet been honored by the present Administration, though President Eisenhower is known to be in favor of the appropriation and is currently seeking means to jog the Senate and particularly the House into action. The legislators would do well to hearken to two voices which underline what this Review has consistently held and often stated—that support of

UNICEF is a national privilege and responsibility and a true humanitarian boon to the world. On May 1, the CIO urged the appropriations committees in both Houses of Congress to vote without delay the monies the Fund needs, and on the same day Pope Pius XII assured Maurice Pate, executive director of the Fund, that he would continue to support its programs. This was the third such assurance to UNICEF by the Pontiff in six years. Congress should act at once to support a work which, to millions over the world, is the "United Nations in action."

The Pope on May Day

In his remarks at a special May Day audience for 4,000 Italian workers, the Holy Father made it clear that Christians have no intention of permitting the first day of Mary's month to remain a Marxist monopoly. It is a day, he said, on which workers should reverence the Man-God, "who passed the greatest part of His life in the exercise of a manual trade." Assuring his listeners of the Church's unceasing solicitude for the welfare of all workers, His Holiness urged them to overcome class warfare and hatred by stressing social justice, mutual respect and fraternal charity. Adverting to the evil of unemployment, chronic in postwar Italy, the Pope expressed the hope that it could be banished within the framework of a united Europe. He warned, however, that competition and the market mechanism alone could not give jobs to all workers or lead to "the stabilization of a truly social life," even if Europe were unified.

Iran-Vatican relations

Before very long there will be five predominantly Moslem states represented diplomatically at the Vatican. Last week agreement was reached between Iran and the Holy See on a reciprocal exchange of envoys, with an Iranian legation in Rome and a papal internunciature in Teheran. The ice had been broken in 1947 when Egypt accredited its first minister plenipotentiary to the Holy Father and received its first internuncio in Cairo. Indonesia followed suit in 1950. Syria and Pakistan have not as yet named representatives to the Holy See but internunciatures have already been set up in Damascus and Karachi. There is only a small Catholic population in Iran, where most of the 17 million inhabitants are Mohammedan. Of the approximately 15,000 Catholics, about two-thirds belong to the Chaldean rite, while an estimated 3,200 are Latins. Islamism is the state religion, according to the constitution, and the Shah must always be a Mohammedan and strive for the propagation of the Moslem religion. The Shah's ministers must also be Mohammedans. While there are a certain number of restrictions upon the Catholic minority in Iran, which have already been the object of exchanges between the Government and the Holy See, the new move seems to be dictated by considerations of foreign rather than of domestic policy. Along with the other Moslem states, Iran has thus acknowledged that the Holy See

is a world moral authority which not even a non-Christian state can lightly ignore.

Religion unbowed in East Germany

The renewed anti-religious policy the East German Communists have evidenced in the past weeks has met with vigorous and unequivocal defiance from both Protestant and Catholic church leaders. In an open letter, Bishop Otto Dibelius of Berlin, chairman of the Evangelical Church Council, has called upon parents and youth to carry on the work of the outlawed Protestant youth organizations, Junge Gemeinde. This program of youth activities has been singled out for liquidation by the East German regime. And in East Berlin, Catholic Bishop Wilhelm Weskamm has ordered church officials in charge of a home for the aged at Biesdorf, on the outskirts of the city, to refuse compliance with an evacuation order issued by the East Berlin Mayor, Friedrich Ebert. The bishop also denounced at the same time Communist plans to seize eight other Catholic institutions, including several orphanages. Summing up the present anti-religious program of the East German Reds, a U. S. report issued in Berlin on April 24 said that the objective of this policy was to eliminate the Church, Catholic and Protestant, as a factor in public life, while pretending to leave individuals free. Chief objects of the assault are: 1) youth groups; 2) church finances; 3) seminary training; 4) public church institutions. As a Protestant spokesman in the Soviet zone has declared, there are no indications of any "peace offensive" in East Germany. "On the contrary," he said, "the East German Government's recent actions must be regarded as an all-out attack upon the Church and upon religion."

Darkest South Africa

The month that has passed since the elections of April 15 has brought little peace to South Africa. The elections left Premier Daniel F. Malan's white-supremacy Nationalists with 94 representatives in the 159-member House of Assembly. The chief opposition, the United Party, has 57. Dr. Malan failed to obtain the chief thing he had sought in the election—the two-thirds majority necessary to enable him to override the "entrenched clauses" of the constitution which protect non-White voting rights (AM. 4/26/52, p. 98; 9/13/52, p. 562). But the conflict goes much deeper than franchise or white supremacy. It is a conflict between two ways of life. The Nationalists see themselves as the God-appointed white rulers of inferior black races who have no right to any share in white prerogatives or culture. The United party, British, democratic and mildly liberal in tradition, envisages ultimately some sort of cooperation between whites and natives. The latter—8 million strong to the whites' 2.5 million—stand grimly by, with hope for the future dying in them. What if they find one day that the only help in sight seems to be the "help" offered by the Communists?

NEW U. S. EMPLOYEES SECURITY PROGRAM

In his Inaugural Address, President Eisenhower took what many observers regarded as a sound stand on the need for a revised Federal-employees security program. He insisted that Federal employment was a privilege, not a right. (No one has ever contested this proposition. On the other hand, once a person wins employment under U. S. civil service laws, he acquires under those laws certain rights which the Government must respect.) Secondly, the President insisted that the responsibility rested with the Executive branch to manage its own personnel-security problems in such a way as to eliminate the need for congressional sorties into this area. Thirdly, he promised justice to all Federal workers and protection against irresponsible accusations. Finally, he made it clear that he would formulate a security system in which undesirable employees could be dropped without any necessary imputation of disloyalty.

In view of this fine statement of principles and objectives, the rather lengthy Executive Order (No. 19) the President issued on April 27 came as a disappointment. The Administration program has dropped the Loyalty Review Board, thereby depriving employees of any appeal from departmental dismissal decisions. Chairman Hiram Bingham of LRB has objected strenuously to this omission because of the many cases LRB has found where it had to reverse unwarranted dismissals by department officials. The new program does provide for appeal to three-man Security Hearing Boards within each agency. Appointed by the agency heads, these must be staffed by non-agency personnel. Despite this provision, such boards lack the independence of the old LRB.

The grounds for dismissal spelled out in the new order heavily underscore disloyalty, although it is also laid down that conduct indicating that an employee, even if loyal, is a poor security risk, is also sufficient to justify dismissal. Moreover, any position in any department or agency may now be designated as "sensitive" by the head of the department or agency.

On the positive side, the Civil Service Commission, in collaboration with representatives of various Government departments and agencies designated by the National Security Council, is charged with making a continuing study of the way the Executive Order is implemented. In particular it is to watch for 1) deficiencies in department and agency security programs which might be detrimental to the national security; 2) tendencies in any department or agency program to deny to individual employees "fair, impartial and equitable treatment at the hands of the Government." At least twice a year the commission must report on its findings to the National Security Council.

We trust that the vigilance of the commission, and the wisdom and prudence of department heads, will ensure such an administration of the new program as will tend to restore, rather than further depress, the morale of Federal employees.

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WASHINGTON FRONT

The country owes a debt of gratitude to President Eisenhower for having made clear to it the distinction in Government finance between expenditures and appropriations. This was necessary, both because even Congressmen do not always show an awareness of the distinction, and also because the President had to break the sad news that in expenses he had no hope of balancing the books in fiscal year 1954, whatever hopes he and the Congress may entertain of balancing the budget in appropriations.

The reason for this seeming anomaly lies in the windfall of over \$100 billion bequeathed the Administration by three previous Congresses—\$81 billion in the agencies and \$20 billion in various Government-owned corporations. All of this "old money" was appropriated to the agencies for specific purposes and most of it is as yet "unobligated," that is, the orders have not yet been given for the materials it is supposed to buy.

Thus the Administration is in the enviable position of having in old money more than the \$79 billion of "new money" asked for in the Truman budget, including that for foreign aid. The old money, of course, will eventually be used up, but it is available at any time. This is the reason why appropriations this session can be sharply reduced, with the hope of a balanced budget.

Sooner or later, however, if the world crisis continues, the Administration will have to come to the Congress to ask for more new money. It is apparently the present hope that this will not have to happen until after the 1954 elections. However, some Washington observers are already predicting that before the end of this session, some of the agencies not beneficiaries of the \$81-billion nest egg will be coming back for supplemental deficiency appropriations in order to meet their payrolls and other expenses for the current year.

Moreover, if past performances are any criterion, Congress, in the final wild log-jam of money bills at the end of the session, will slip over uncounted millions for pet projects of individuals, and, as in the past, the Treasury will never know for a year whether the budget was ever balanced or not.

Ironically, the cuts now being made in the budget will fall heaviest on the two groups supposed to control this Government—Congressmen and businessmen; Congressmen by lowering of personnel and hence of patronage, business by sharp cuts in Government buying. It is true that later on there may be increases both in payrolls and in buying, but meanwhile, one effect is sure to be a temporary lowering of Government income. This will tend to unbalance the budget again.

WILFRID PARSONS

UNDERSCORINGS

La Croix, daily Catholic newspaper of Paris, edited by the Assumptionist Fathers, will celebrate on June 12 the 70th anniversary of its foundation, as well as the 50th year since the death of Rev. François Picard, A.A., its founder, who died April 16, 1903. Msgr. J. B. Montini, Pro-Secretary of State of Pius XII, writing in the name of His Holiness to the Superior General of the Assumptionists, has hailed *La Croix* as a defense for the faithful and a powerful instrument for the propagation of Christian thought. The present editor is Rev. Emile Gabel, A.A.

► Most Rev. Bernard J. Sheil, Auxiliary Bishop of Chicago, was named an Assistant at the Pontifical Throne by Pius XII on May 1, the 25th anniversary of the bishop's consecration. The Pope praised Bishop Sheil's "zealous and faithful ministry," especially his social work and his concern for youth. The bishop received a check for \$130,000 from his admirers, which he announced he would devote to promoting the CYO and other social activities.

► As a feature of the convention of the National Catholic Music Educators Association at Atlanta, Ga., May 3-6, the Pius X Choir of Manhattanville College of the Sacred Heart, Purchase, N. Y., flew down to demonstrate liturgical and other singing. Under the direction of Mother J. Morgan, R.S.C.J., it sang two pontifical high Masses, and rendered selections to illustrate the discussions of the conference.

► The report of the Blue Ridge Summit Conference on World Agriculture and Rural Welfare, held Aug. 29-Sept. 5, 1950, under the sponsorship of the National Catholic Rural Life Conference, has now been made available as a 36-page booklet, *The Land: God's Gift to Man*. Considered at the conference were Population and Resources, Technical Assistance, Family Life on the Land, Cooperatives, etc. (NCRLC, 3801 Grand Ave., Des Moines 12, Iowa. Single copies, 25¢; 50 copies, \$7; 100 copies, \$12).

► The Seminarians' Catholic Action of the South, an organization instituted and directed by major seminarians from the archdiocesan provinces of New Orleans and San Antonio, will hold its fifth Catholic Action Week at New Orleans, Aug. 23-26. Major seminarians, both diocesan and religious, from all parts of the country will be welcome. Bishops, priests and laity will take part in the panels. Address John Thomann, Notre Dame Seminary, 2901 S. Carrollton Ave., New Orleans 18, La.

► Rev. James B. Macelwane, S.J., dean of the Institute of Geophysical Technology at St. Louis University and director of the university's meteorological and seismological laboratory, was elected on May 6 president of the American Geophysical Union at the annual meeting of the union in Washington. C.K.

Get tough, Mr. President

Last week was showdown week in Washington on the nation's foreign-trade policy. President Eisenhower uncovered his big guns, Secretary of State Dulles, Treasury Secretary Humphrey, Mutual Security Administrator Stassen, and sent them over to Capitol Hill to talk cold, unpalatable facts to Rep. Daniel A. Reed's Ways and Means Committee.

This committee—one of the most powerful in Congress because all revenue bills must originate with it—has been holding hearings on the Simpson bill to extend the Reciprocal Trade Agreements Act. A happy holiday for special-interest groups, these hearings have been characterized by an unimaginative rehash of all the high-tariff arguments that have been popular in certain circles since the days of McKinley. So unrealistic, indeed, has been the committee's approach to the world of today—a world in which the United States is not only a creditor nation but also the banker of a defensive alliance against Soviet imperialism—that it has angered our friends abroad, encouraged the Kremlin's trade war against us and weakened the whole delicate structure of U. S. foreign policy.

The extent to which the committee's flight into never-never land has gone is almost unbelievable. Here is an example which surely merits some kind of immortality. In the course of the hearings two weeks ago, Chairman Reed suddenly pontificated: "Reciprocal trade was the invention of Alger Hiss." A reporter who happened to be present asked Mr. Reed later to expand his statement and indicate at least the sources of his proof. Replied the septuagenarian upstate New Yorker: "I repeat that reciprocal trade is the invention of Alger Hiss. Beyond that, no comment." Shades of Cordell Hull!

Up till now the President has adopted a kid-glove, conciliatory approach to Mr. Reed and his equally wrong-headed followers. Instead of fighting for the liberal trade policy in which he believes, Mr. Eisenhower has informed the committee that he would be satisfied with a single year's extension of the present law. He has appointed a high-tariff man to the Tariff Commission. He has practically promised not to enter into any new tariff agreements during the next twelve months. Under the Buy American Act, he recently rejected a low British bid for electrical equipment for the Chief Joseph Dam, thus making laughable all U. S. exhortations to European business to become more competitive. In return for all these concessions, the committee magnanimously agreed to moderate the Simpson bill in one lonely respect.

We hope that the decision to send his Cabinet members to tell Mr. Reed and his fellows the harsh facts of contemporary economic life indicates that the President is at last adopting a more aggressive attitude. The arguments for liberalizing our trade policies are excellent and compelling. Were they explained to the country, say in a fireside chat, the White House could count on widespread public support for its posi-

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tion. Once the people understand that the price of maintaining high tariffs, import quotas, the Buy American Act and the crazy-quilt regulations of our customs is the continuation of large subsidies to our friends abroad, they will make their voices heard. If they understand, furthermore, that failure to liberalize our import policies will eventually force Western Europe to expand its commerce with Soviet Russia, and Japan to renew trade relations with China, they will raise such a shout of protest that even Mr. Reed will be obliged to listen. Mr. Eisenhower doesn't know his strength.

Some cultural thought-taking

We wouldn't like to begin standing in awe of the laboring mountains only to be embarrassed later with the necessity of hailing a ridiculous mouse, but there do seem to be signs of something new a-borning in certain groups whose only passion—so those think in particular who love to see the United States as disgustingly materialistic—is to pant in pursuit of the almighty dollar. From several quarters the rumor is abroad that not a few U. S. businessmen, big-time operators in various fields, are beginning to see a great light which beams out the message that this nation is strong because of more than its standard of living, more than its material comforts and advantages, and that it has more than these to talk about to the outside world, and even to exchange with that world.

Here is one wave of the rumor. Within the past year there have been at least two books which have discussed the place of big business in American life in terms of business' growing sense of social responsibility. David Lilienthal in *Big Business* and J. A. Morris in *Those Rockefeller Brothers* underline that thought. And the latest volume of a series on Ethics and Economic Life, prepared by the Federal Council of Churches, is devoted entirely to "The Social Responsibilities of the Businessman."

Even more arresting, perhaps, was a key speech made at White Sulphur Springs, W. Va., to the annual convention of the American Association of Advertising Agencies, by Dr. Vergil D. Reed, a vice president of the J. Walter Thompson Company. Dr. Reed pointed out something that advertising men have never sold well—particularly abroad: "our present cultural level and the ease with which it can be lifted." Appreciation of good music, he indicated as an example, had risen to such a point that paid admissions to concert halls

exceed the gate receipts of baseball games by \$5 million a year; the number of museums has grown from 600 to 2,500 in a quarter-century.

Yet advertising men have not told that story. It is time, Dr. Reed challenged, for them to realize that, in the role of world leadership in which this country is now cast, success

will depend largely upon a proper balance between material and nonmaterial values . . . Ideas and not commodities, understanding and not dollars, culture and not boastful materialism must be our means of leading.

As though to corroborate such sane and welcome thinking, a series of four articles in *This Week* magazine (starting with the April 26 issue) on "Crisis in Our American Way of Life" is devoted largely to cultural problems, such as schools and colleges, libraries and museums. The standard of living is not viewed in the series as the touchstone of our nation's well-being.

Finally, Hollywood is being drawn into a new interest in culture. This time it is not precisely any change of thought in Hollywood which has done the trick. It is outside pressure. The State Department has relayed to Hollywood protests from seven foreign countries against excessive brutality in U. S. films, especially against brutality portrayed in the physical manhandling of women. Accordingly, word has gone out to the studios that such scenes must be toned down. It's regrettable that Hollywood itself did not spot the evil; but even so, the belated and imposed realization shows that the importance of cultural values in international relations is beginning to get some of the consideration it deserves.

Some U. S. leaders are thinking that "culture and not boastful materialism" is our most valuable possession and export. The problem is to convince our friends abroad that most Americans say a hearty "yea" to such thinking.

Tito's new trick

An apparently routine action of the Tito Government took place recently which, though unreported by our American correspondents, stands out like a storm warning to those concerned about religion in Yugoslavia. While the Communist chief was in London and being represented as lending a favorable ear to remonstrances over his antireligious policy, preparations were under way at home aimed to put the Government in an even better position to fight religion. On March 31, a few days after Tito's return, the first phase of these plans was carried out. On that day a census was conducted throughout the country in which, for the first time, there were provisions for ascertaining the religious affiliation, or lack of it, of Yugoslav citizens.

Under the existing circumstances the intent of this apparently innocent query is all too obvious. It is

twofold. On the one hand this census of believers and nonbelievers provides the regime with readily available information by which it can exert pressure upon professed Catholics and Orthodox alike. On the other, it provides a means for "showing,"—because of pressures inseparable from the census—that large numbers of people are "without religion" and could therefore be presumed to support the official antireligious program of the Government.

That the Government is pursuing a policy of systematic discrimination against Catholics and other believers has long been evident. Months ago the bishops found it necessary to warn the faithful to declare their Catholic faith openly. Now the census of March 31 has intervened and placed many souls in a cruel dilemma. School teachers who manifest their religious faith have long been liable to dismissal. Their open registration as Catholics or Orthodox believers can have only the obvious consequences. Government officials are in the same position. Students, too, by identifying themselves as believers incur the risk of being denied possibilities of higher education or of degrees, in accordance with a routine rule of Communist regimes to deny opportunities except to the youth who can be counted upon. It is even reported that the officers and men of the armed forces, as well as students living as boarders in state schools, were *automatically* listed as being "without religion." If this latter procedure removes the responsibility of choice from the individuals concerned, it underlines the Government's determination that all things connected officially with the state shall be irreligious.

Where compulsion of an official nature could not be brought to bear, the Government carried on, prior to the census, a vigorous campaign of indirect pressure, notably among workingmen. "Belonging to a religion is a black mark on an alert working class," was one of the typical slogans placarded in factories. Here, too, consciences were gravely tempted and the basis for future propaganda was laid.

Against the background of these persistent campaigns, the breakdown on April 24 of the Government's would-be negotiations with representatives of the Catholic bishops can be fully understood. As a Catholic spokesman declared subsequently in Belgrade, "the laws, the judiciary and the state officials are completely dominated by the spirit and power of communism."

The case of the March 31 census should serve to remind and warn Americans of the drift of the Tito regime. While the secular newspapers are filled with assurances that the trend is towards moderation and conservatism, we witness, on the religious front, ominous signals of a new offensive. One unfortunate—though unintended—effect of American aid, it appears more and more, will be to consolidate the power of a regime that is frankly dedicated to the extirpation of religion, by methods Tito and his aides learned in Moscow.

U. S. farm policy in trouble

Benjamin L. Masse

EARLY LAST MONTH Ezra Taft Benson, the business-minded Secretary of Agriculture, told an audience of "home folks" in Salt Lake City that major farm problems posed a big challenge to the Eisenhower Administration.

The Secretary can say that again—for reasons which I shall here and now try to explain.

Our basic agricultural law, the Agricultural Adjustment Act of 1938, as amended, enshrines the principle of a fair price for farm products, together with the principle of an ever normal granary.

At any given time the fair price, called the parity price, is one that reflects the relationship that existed between farm prices and industrial prices during the six-year period 1909-14. This relationship Congress deemed equitable to all concerned. The prices farmers received for their corn and cotton corresponded in rough justice to the prices they paid for fertilizer and machinery.

In order to maintain the parity price, or a reasonably close approximation thereof, Congress has authorized the U. S. Department of Agriculture, through the Commodity Credit Corporation, to support the prices of basic crops at 90 per cent of parity. CCC does this either by buying commodities, like butter and eggs, in the open market, or by making loans to wheat and cotton farmers, whose crops are then taken off the market and placed in storage. Should prices rise above 90 per cent of parity, the farmers reclaim their crops, sell them and pay off the Government loan.

The operation of the law was intended to assure a steady supply of farm products at stable prices. During years of "plenty," surplus crops would be placed in storage and not be permitted to "overhang" the market and depress prices. In "lean" years, the surpluses would be sold. The effect of such sales in poor crop years would be to prevent prices from ever going much higher than parity.

The authors of the law foresaw that a succession of bountiful crop years would create a special problem. Surpluses might accumulate to the point where the program would become so costly that urban taxpayers would rebel, and so unwieldy as to destroy all control over the market. To avoid this, the legislators provided that in such circumstances the farmers could be asked to restrict their planting and marketing. If they agreed to these restrictions, supply and demand would be quickly brought back into some kind of balance. If they refused, the Government would cease supporting the crop in surplus supply.

The supply-demand relationship had to be pro-

Soon after the new Administration assumed power, the Secretary of Agriculture announced on several occasions that the nation's farm legislation badly needed overhauling. In this article, Fr. Masse, S.J., associate editor of AMERICA, attempts to clarify one of the key issues in the growing debate which Secretary Ezra T. Benson has precipitated.

tected, too, from foreign influences. Since the maintenance of artificially high farm prices in the domestic market would attract imports like a magnet, the law provided that the President, given a favorable ruling by the Tariff Commission, could impose import quotas on agricultural commodities. This provision was bolstered by Section 104 of the Defense Production Act of 1950, which gave to the Secretary of Agriculture discretionary power to impose complete embargoes on certain farm commodities, chiefly dairy products. This section of the law is popularly and notoriously known as the "cheese amendment."

In the short time it operated before the war, the parity-price, ever-normal-granary plan seemed reasonably satisfactory. Once war broke out, all fear of surpluses disappeared. A disrupted world could use everything American agriculture was able to produce. Our farmers were encouraged as a patriotic measure to grow as much food and fiber as they could. This they did the more readily because wartime inflation made concern over maintaining parity prices largely academic.

After the fighting stopped, the farm bloc in Congress was able to extend mandatory price supports for the basic commodities at 90 per cent of parity far into the postwar period. New legislation was drawn up which provided a sliding scale of supports proportioned to the supply-demand factor. If wheat was in surplus supply, for instance, the Government would drop the support price from 90 to 80 per cent of parity, or even lower. The law stipulated, however, that the shift to flexible supports would not take effect until U. S. agriculture had a chance to make an orderly reconversion to normal production. This grace period, which Congress later extended, will not expire until the end of 1954.

Meanwhile, as Secretary Benson has been warning Congress and the country, the present program shows signs of cracking up. Surpluses are accumulating, the export market is shrinking, the cost of the program to the taxpayers is skyrocketing. Only the outbreak of World War III can postpone a day of reckoning.

Consider the supply of some key farm commodities in the nation's larder today.

From the big 1952 wheat crop, about 455 million bushels are under loan, at a cost to the Commodity Credit Corporation of approximately a billion dollars. That is more wheat than the Government has ever before had in storage under the price-support program. Farmers, traders and milling companies hold another 100 million bushels.

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The final figure on cotton impoundings is not available as I write, but experts estimate that it will run slightly more than two million bales. Since the loan rate is about \$160 a bale, this means that CCC has another \$300 million tied up in cotton.

Corn growers had until May 15 to place their 1952 crops under loan. Through February 15, they had already impounded 228 million bushels at a cost to CCC of approximately \$350 million.

Nor is that all. For some time, in a vain effort to bolster prices for dairy products, notably butter and cheese, CCC has been making big purchases in the open market. Through March its outlays for this purpose and to support the falling cattle market came to nearly \$100 million.

All told, the Government has today about \$3 billion invested in surplus farm commodities.

These surpluses call for the obvious remedy—production and marketing controls, but it is too late now to invoke them on 1953 crops. Secretary Benson is doing the next best thing. He has asked cotton growers to make a voluntary cut in their acreage this year of 18 per cent, which would mean a crop between 12 and 12.5 million bales. A similar request will probably be made of corn growers. However, with mandatory price supports guaranteeing farmers a nice profit on every pound of cotton grown and every bushel of corn raised, no one expects the Secretary's pleas to be heeded. The trade estimates that cotton growers will plant, not fewer, but a million more acres this year than they did last year. If they do, controls over the 1954 crop will be mandatory. But that's shutting the barn door after thieves have made off with the horse.

On a number of occasions since taking office Secretary Benson has plainly told farm audiences that price-support programs must be placed on a sounder basis. As they operate now, he told the National Farm and Ranch Conference at Denver on April 7, they promote unmanageable surpluses at home and price U. S. farm products out of markets abroad. What the new programs should be he is not yet prepared to say, but whatever shape they take, they should enable the nation's farmers "to produce for markets, not for bounties." The Secretary does not believe that American farmers wish to continue being "dependent upon Government handouts."

Presumably Mr. Benson knows well the motives and desires of American farmers, and they may be as opposed to high, inflexible price supports as he says they are. Nevertheless we can also assume that farmers still want a price for their products that covers their costs and reflects their contribution to the country's well-being. They know from experience that they cannot normally obtain such a price from the free operation of the law of supply and demand. Unlike industrialists, they are unable to tailor their supply to

fit the demand, and by this means maintain a fair price for their product. Farmers must bring what they raise to market and there accept whatever price is offered.

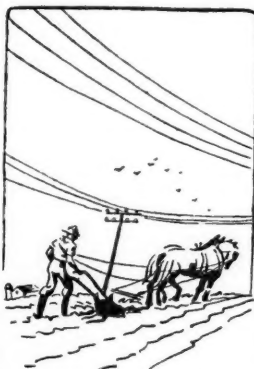
All the farm programs of the past twenty years have been aimed at protecting the farmer from the anarchic workings of free-market laws. Any new formula Secretary Benson may propose must have the same objective. The farmers themselves, who have great political power, will never willingly return to the world that died in the 1929 depression. Nor would their fellow citizens wish them to do so. Without a prosperous agriculture, the rest of the country cannot long remain prosperous. The price of cheap food can be industrial unemployment and depression.

What to do—that is the question. So long as we restrict our thinking to this country, perhaps there is no acceptable answer. Once we admit that the social costs of permitting a free market to determine the price of farm products—and therefore the use of our agricultural resources—are too heavy to be borne, we are sooner or later confronted with the necessity of production controls. But the whole idea of production controls, like the idea of killing baby pigs, is repugnant to human instincts, especially at a time like this when a majority of the world's peoples do not have enough to eat.

Where perishable products are concerned, perhaps the solution lies along the lines of the much-abused Brannan plan. Let the price of perishable products find its own level and pay the difference between that price and the "fair" price to the producer. This would encourage consumption and, with some co-operation from producers, might not prove too costly.

In the case of commodities which can be stored for considerable periods, like wheat, corn and cotton, and of perishable commodities which can be processed, why not try extending the ever-normal-granary concept to the world at large? Actually a joint resolution aimed at accomplishing this goal is now pending before the U. S. Senate. Introduced on March 11 by Montana's Sen. James Murray, with the support of a bipartisan group of twenty-two other Senators, the resolution looks toward the creation of an "International Food Reserve" under the auspices of the U. N. Food and Agriculture Organization. Although the resolution does not commit the United States to any specific plan, the general idea of the Food Reserve would be to store surpluses for periods of famine and disaster, as well as for the relief and convenience of underdeveloped countries. These latter would be able to buy food from the reserve by offering their own currencies in exchange. The surplus-producing countries would receive payment in other types of raw materials.

To set up such a plan would no doubt sorely test the ingenuity of the world's diplomats and agri-



cultural experts, but the object is so laudable that the attempt should be made. The reserve would have to be operated as a complement to, and not as a substitute for, the ordinary channels of trade, and how this can be arranged is certainly not readily apparent. Neither is it immediately clear how the big exporting nations, especially the United States and Canada, are to be fairly compensated for their contributions to the reserve. It would take a lot of raw materials to equal in value their input of foodstuffs.

These difficulties, as well as others which might easily be enumerated, seem important only when considered by themselves. Against the background of the advantages of such a plan, they are no more than a challenge to our intelligence and good-will. To reconcile full use of our farm resources with fair prices to our farmers is no small achievement. It is a still greater achievement if in the very process of doing this our surpluses are devoted to feeding the hungry and clothing the naked all over the world. This the sponsors of the International Food Reserve claim their plan will accomplish. Even if the claims are exaggerated, the scheme is still worth some of the valuable time of the 83rd Congress.

Developing crisis in Southeast Asia

Vincent S. Kearney

TIME WAS WHEN the average American would have dismissed the words "Luang Prabang" as a conglomeration of nonsense syllables. Two weeks ago, as outnumbered French Union forces prepared to make their first stand in Laos against invading Communist-led Vietnamese rebels, the nonsense syllables became significant overnight. They threatened to dwarf in importance even the odd-sounding names associated over a three-year period with the Korean war.

Luang Prabang is the capital city of Laos, one of the three Associated States of Indo-China, and the ostensible object of the latest Communist-inspired aggression in Asia. If Ho Chi Minh, the rebel leader, takes the city, he has a fair chance of sweeping through the little kingdom and winning a gateway to Southeast Asia for international communism, a far greater threat to the free world than would be the loss of the Korean peninsula.

This sudden turn of events in Asia had world-wide repercussions. In the United States, Secretary of State John Foster Dulles, while testifying before a Senate Foreign Relations subcommittee on May 4, announced that we were hastening needed military supplies to

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the harassed defenders of Luang Prabang. Said Mr. Dulles:

Ever since the invasion of Laos began we have been following events there with the closest attention and grave concern. Here is another case of ruthless and unprovoked attack upon a country peacefully ruled by a duly constituted government recognized by thirty-five other nations.

On May 6 the Secretary of State announced that the United States had discussed with other nations the possibility of UN action.

Though Vietnamese Communist rebels are responsible for the new threat in Indo-China, Ho Chi Minh's invasion of Laos is not merely another phase of the seven-year-old war which, up to now, has been confined to Vietnam. Laos is a 90,000-square-mile constitutional monarchy, just west of Vietnam, which has so far been free from violence. Ho's attack, therefore, amounts to a foreign invasion by a Communist army, on the same pattern as the North Korean crossing of the Thirty-eighth Parallel in June, 1950.

What are Ho's intentions? If the Communist leader planned the attack himself, perhaps with the sanction of Moscow before the death of Stalin, he may be trying to regain lost military prestige. Frustrating and disheartening as the war in Vietnam has been from the French viewpoint, French Union troops have stopped the rebel leader from any further advances in the Red River Delta, northwest of Hanoi, the principle theatre of the Vietnamese war. An easy invasion of relatively defenseless Laos, followed by an equally easy attack on Cambodia, the third of Indo-China's Associated States, would probably rally Vietnamese support and give a boost to Ho's so-called "independence" movement.

If, on the other hand, Ho Chi Minh's move was ordered by the present regime in Moscow, the picture becomes blacker still. In that case the invasion could be a clearing operation to open the way for a quick thrust by a Red Chinese horde into the flat plains of Thailand on Indo-China's western border. "Free Thailand Volunteers," known to have been equipped and trained by the Chinese Communists, would be used. Burma would be next on the timetable. If these countries are lost, the French in Indo-China are outflanked and the battle for Southeast Asia may begin in earnest.

Even if Ho Chi Minh's immediate intentions are not so ambitious, the effect of a successful invasion of Laos will be the same. So long as even a part of Laos remains in Red hands, the threat of an invasion of Burma and Thailand will always be there. This threat being so grave, we have no alternative but to help the French save Laos with all the means at our disposal, only drawing the line at sending American troops.

Indo-China, however, is not merely a military problem. It is a political problem as well and will be solved to the satisfaction of the free world only when the political problem is acknowledged. For seven long years the French have poured billions into the

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struggle. Heroic French soldiers have fought at isolated frontier posts, in the Tonking highlands, in the rice fields and in the jungles, in a war which has been truly anti-Communist. At the same time French politicians have given only belated, reluctant and incomplete recognition to legitimate Indo-Chinese aspirations for independence.

SHORT-SIGHTED FRENCH POLICY

There is bitterness in Indo-China. Dissatisfaction with French rule is the reason why Ho Chi Minh, shrewdly hiding behind an "independence" movement and exploiting the nationalist sentiments of the people, has been able to rally so many Indo-Chinese to his cause. Grant the Indo-Chinese the real freedom within a French Union so bluntly demanded by Cambodian King Norodom Sihanouk during his recent visit to the United States, and the French will cut the ground from under Ho Chi Minh's feet. If King Norodom is a reliable spokesman, the Indo-Chinese people want something to fight for other than a watered-down French colonialism.

The French are running blindly down a cul-de-sac of their own making. They need help but insist that Laos is a problem which concerns only the French Union—except when it comes to supplying military aid. They realize that the critical situation in Indo-China poses a threat to the whole Southeast Asian area, yet they rebuffed the Laotians when the latter suggested appealing to the UN, an indication of how much sovereignty Laos really enjoys. One cannot but suspect that the French are as much concerned over the loss of their prerogatives in Indo-China as they are over a Ho Chi Minh victory.

The answer to the crisis is simple enough. Since the Indo-Chinese war now poses a distinct threat to other countries, it has become the concern of the entire free world, not merely of France alone. The invasion of Laos should, therefore, be brought immediately to the attention of UN. This would strengthen the hand of non-Communist nationalists in Indo-China and lead them to cooperate more vigorously with the French in the defense of their country. It would prove to them that the world is interested in their independence and that they need seek protection neither in French colonialism nor Communist imperialism.

As Philippe Devillers remarks in his volume, *Le Viêt Nam Contemporain*:

In Vietnam anti-communism has for twenty years been used too often as the alibi, the pretext and the justification for French policy to be able to awaken much response today. General Leclerc recognized this when, in January 1947, he said, "anti-communism will be a useless tool as long as the problem of nationalism remains unsolved."

The price for failing to solve it may be, as Cambodia's King has warned, general defection to Ho's "liberators."

Commies and academic freedom (II)

Robert C. Hartnett

THE "PHILOSOPHICAL VACUUM" in American secular universities, public and private, is the ideological setting in which the question of dismissing Communists as teachers must be discussed (AM. 4/18, pp. 77-78). In its baldest terms, the issue is shockingly simple.

On the one side is the American academic profession. Corporately, it has identified no set of positive, definable values to which it is absolutely committed. Quite the contrary. Its members seem to resent the idea that some people hold what the professors dub as "dogmas," that is, truths held with a degree of certainty precluding all reasonable doubt. People who hold fast to such "dogmas" (which are often philosophical truths, not religious dogmas at all) are characterized as being afflicted with "closed minds."

The professorial ideal is the "open mind," the mind which has cast aside the "outworn dogmas of the dead past," the mind which "faces the unknown unafraid" and is, in fact, uninterested only in the known. The "open mind," in short, is one which knows better than to believe that it *knows* anything—for certain, that is.

The one sweeping "dogma" to which professors are committed is that of intellectual freedom and its natural implications: freedom of thought, freedom of the press, freedom of speech, freedom of inquiry, freedom of research. Authority, even the authority of the known truth, they seem to regard as an intolerable harassment because it narrows the field of freedom. This is the unpardonable sin: to put any boundaries whatever to the "priceless and hard-won heritage of free minds." (Not all professors in secular institutions, by any means, answer this description. It fits what sociologists call the "pure type," identified as such to disentangle the core issues in a situation.)

Allergic as they are to dogmatists, the professors still feel obliged by consistency to accord to them the immunity from control which "belongs by right to the free mind." "Pure type" liberals do not like Catholicism, which they consider "authoritarian" and hence the foe of freedom. Yet they will concede a person's right to be a Catholic. Similarly, they do not like communism, either, though here some of them have been less than perspicacious, to say the least. Yet they will concede a person's right to be a Communist, too. The rationale of this sort of infinitely elastic liberalism seems to be that it envisages liberalism more as a method of inquiry than a standard of judging the results of inquiry. For all a "pure type" liberal knows, either Catholicism or communism may

be true. All he will say is that for him nothing so illiberal as either system of thought can be true. Their assessable elastic limits make him skittish about both.

Let us give credit where it is due. Up to a point, in the realm of empirical science, for example, and in countless matters of opinion, the liberal is right. He has unquestionably taught us all to expand the areas of true freedom. He has taught us that our world will not crumble if everyone is allowed to have his say. Authority tends to exaggerate the perils of freedom. The liberals have forced us to face them and learn how invigorating they can be to both our intellectual and moral life. It is a truism, for instance, that the best Catholics are often found where they are surrounded by hostility and must activate their capacities for sincere convictions, arrived at through the full play of man's interior and exterior intellectual and moral resources. Democracy, too, when unchallenged, grows spineless and false to its own inner self. The liberal dogma is one of those errors from which, in the Providence of God, His children learn more of His truth. We have it on the highest authority that the "Christian order" is "an order of liberty."

The trouble with the liberal monologue is that it has no terminal facilities. The dosages of liberalism which have given believers a real tonic, because constantly counter-balanced by truths that have escaped the exponents of a onesided philosophy of freedom, have drugged the liberals themselves. They eat, drink, sleep and talk "freedom" as a method of approaching all problems as if the principle of authority were not at least equally essential to orderly human living in all its varied expressions: political, economic, intellectual, educational, religious and even recreational.

THE LIBERALS' BAFFLEMENT

The romantic quest of the liberals for truth never seems to bag any truths. When confronted by people like the Communists, therefore, by people who have embraced a system of thought and act relentlessly and ruthlessly upon it, the liberals are caught flat-footed. They simply do not know what to do when someone shouts *Eureka* ("I have found it"). The first (and only) time the present writer went fishing, all went well until we caught a fish, an eleven-pound maskilonge (or *maskalonge* or, as we called it, *muscallonge*) at that. Although the object of fishing is no doubt to catch fish, this was the one thing we were totally unprepared for. So with the liberals. Fishers for truth who make a catch pose baffling problems for liberals. They have no way of even telling whether the catch is a fish or not.

To see the naked intellectual bankruptcy of liberals in the face of the Communist-teacher problem all one has to do is read the April, 1952 statement of the American Civil Liberties Union on *Academic Freedom and Academic Responsibility*. This comes very close to meaning all freedom and no responsibility. Its spineless capitulation to the Communist claim to a right to teach in American schools has already been

exposed in these pages (AM. 7/26/52, p. 413). If one wishes to identify some of the liberals on ACLU's Academic Freedom Committee and its even larger Advisory Council, the full lists are printed in the document. Among them are Walter Gellhorn, Helen M. Lynd, Alonzo F. Myers, John L. Childs, Milton Konvitz and Karl Llewellyn, some of whom, of course, may well have voted against parts of the statement.

Typical of the ACLU position is the idea that "academic freedom and responsibility . . . imply no limitations other than those imposed by generally accepted standards of art, scholarship and science" (p. 5). Moral standards do not rate inclusion. And again, "As citizens, students and teachers have the rights accorded all citizens." This means that if our law tolerates membership in the Communist party on the part of its citizens, as it does, universities should tolerate it on the part of their professors.

This sort of reasoning strikes me as an absolute *non sequitur*. For example, the law allows young men to own and drive motor cars. Some universities do not (or in the past, did not) allow their students to use cars on the campus. According to the reasoning of the ACLU, they deprived the students of their rights as citizens. This is fatuous. Many decades ago Justice Holmes observed that a man had a right to free speech but he had no similar right to be a policeman. He could say what he wanted but he could not say it on the force. The same goes for teachers. The law tolerates multiple divorcees. That is no reason whatsoever why universities should tolerate them on their faculties. Universities have functions to perform not required by law of all citizens. If Communist teachers interfere in any substantial way with the achievement of a university's purpose, it is wholly justified in dismissing them.

The ACLU insists they should be tolerated (provided they do not violate state law) in the interest of "divergent thought," the "free contest of ideas," toleration of "unpopular and strange ideas," etc. It all boils down to this: the ACLU is so empty of any convictions about the proper functions of a university that it cannot articulate any reason why Communists should be considered unfit to teach. This is the best face one can put on the ACLU statement.

Other groups have taken substantially the same position, though perhaps for slightly less objectionable reasons. Discussants at the eighth National Conference on Higher Education in Chicago on March 6 were reported to be "agreed" on this policy. The Columbia University unit of the American Association of University Professors, at a meeting attended by only 30 of its 250 members, unanimously agreed to the same policy on April 16. This seems to be a rather widely held opinion among academicians, in fact, defended on the ground that "fitness" to teach should be judged by performance, not by associations. Some who embrace this view appear to be thinking of the off-chance situation where a philosophical Communist, not a party member, who might be the world's greatest

authority on butterflies, keeps his eccentric political opinions to himself and really "does no harm." Just because he and several cronies meet to discuss their Marxism (they argue) is no reason to deprive the entomologist of his post. If the decision were made on the ground of his value to the university and its students, that is, if the principle of the twofold effect were invoked, one could agree that dismissal need not always follow.

"COMMUNISTS UNFIT"

Others agree that a professor's "beliefs" should not be grounds for dismissal, unless they issue in conduct detrimental to the university and to society. Membership in the Communist party, argued Professor Sidney Hook of New York University in the *New Leader* for March 9, *ipso facto* involves these consequences. Such membership, to begin with, is in the realm of conduct, not mere belief. Moreover, CP membership testifies to the betrayal of the public trust every teacher has assumed. The pledge to forward the purposes of communism constitutes such a betrayal. "The question here," wrote Dr. Hook, "is not only legal, but moral." The writer is a liberal. Though many of his opinions have been offensive to believers, on this question he has come down on all fours.

The 1940 "Statement of Principles" on academic freedom, republished in the *Bulletin* of the American Association of University Professors (Spring, 1951) stated: "Limitations of academic freedom because of religious or other aims of the institution should be clearly stated in writing at the time of the appointment" (p. 84).

The simplicity of that qualification on academic freedom is devastating. All any college or university need do, it seems, is state in writing that it requires of its professors allegiance to fundamental American political principles and grants no tenure to those who, on or off the campus, profess attachment to Marxist, Communist, Fascist or other totalitarian philosophy. It can apparently lay down any reasonable requirements it wishes and hold its faculty to them, under penalty of dismissal, provided adequate provision is made for a fair adjudication of all cases.

That statement, it seems to me, underscores the philosophical bankruptcy of American secular higher education. The colleges and universities have had thirteen years in which to formulate specific statements of what they stood for. Seemingly none of them have accepted the challenge. One fears that the explanation is all too obvious: they do not themselves know what they stand for.

In view of this bankruptcy and the general confusion about the right of Communists to teach, the March 30 statement of the Association of American Universities on "The Rights and Responsibilities of Universities and Their Faculties" was a distinct advance. True, it failed to say exactly what American universities stand for, what body of acquired truths

they profess to teach their students. The AAU did not emerge from the philosophical vacuum at the center of American higher education. But it did assume a reasonable posture near the exit.

What the AAU did, after explaining at some length the necessity of academic freedom, was to sweep aside many of the defenses Communist teachers and their protectors have sought to erect. For example, it insisted that a professor is normally obliged to profess. That is a duty "precluding any kind of clandestine or conspiratorial activities." Moreover, "if he is called upon to answer for his convictions, it is his duty as a citizen to speak out. It is even more definitely his duty as a professor." Refusal to do so heavily reflects on the teaching profession and throws doubt on a person's "fitness" to teach. Finally, "since present membership in the Communist party requires acceptance of these principles ['the fomenting of world-wide revolution,' 'the use of falsehood and deceit,' and 'thought control'], such membership extinguishes the right to a university position." This is a forthright and unqualified judgment against the right of Communists to teach in our schools.

The year 1953 is pretty late in the game for the AAU to get around to recognizing the Communist "principles" that have been as plain as a pikestaff to the man in the street, to top officials of the big labor unions and to the U. S. Government since at least as far back as 1948. Besides—and this is deplorable in the extreme—the AAU waited until our courts and legislatures had declared Communists subversives and dealt with them accordingly. For the determination of truths which they should have been the first to declare, our universities have waited until they could go to school to our jurists and lawmakers. This is surely a forfeiture of intellectual and moral leadership of scandalous proportions. Pompous claims about their untouchable right and duty to follow "the untrammelled search for truth" sound pretty hollow in the wake of such a career of omission. However, much better late than never, and much better the acceptance of truth from others than no acceptance of it at all.

One organization, at least, deserves credit for coming clean on the Communist-teacher issue much earlier. That is the National Education Association, whose main provinces are elementary and secondary education. In its 1949 report on *American Education and International Tensions*, NEA's Educational Policies Commission stated plainly the reasons for taking the position that "Members of the Communist party of the United States should not be employed as teachers" (pp. 39-40).

A complete survey of the question whether Communists should be allowed to teach in American schools, public and private, would have to deal with the legal problems involved. However, this has often been done in these pages in connection with the quizzing and dismissal of public-school teachers by the New York Board of Education under State education

law and in connection with the Feinberg law against subversives on teaching staffs (AM. 3/22/52, pp. 665-67). The fact remains that higher education has shown no initiative in this field, even in the case of tax-supported institutions, which by virtue of their public purpose and support have the duty to teach their students sound American principles.

There remains the incessant ding-dong about "hysteria," about congressional committees overrunning the groves of Academe, about the "intimidation" of academic searchers after truth and the alleged "fear" of dealing with "controversial" issues in the classroom. These slogans are by no means entirely baseless. But that, again, is another story.

FEATURE "X"



Mr. Nolan's advice to parents who would like to have a son a priest is very appropriately offered in this issue. He will be ordained for the diocese of Wichita, Kansas, on the date that appears on our cover, May 16.

THE CHURCH HAS NEED of many more priests. And many Catholic parents hope and dream, and, of course, pray, that one of their sons may become one. That is perfectly all right. But here are some unsuspected pitfalls to avoid. First of all, don't think that more than average piety is only for candidates to the priesthood, or is necessarily a sign of a vocation to the priestly state.

Don't minimize the place of Mass in Catholic living. If your son climbs out occasionally on an early weekday morning to offer holy Mass, don't say: "John is such a holy boy—I'm sure he's going to be a priest." It would be a weak Church if only the clergy went to Mass outside of Sunday! All of us should try to go to an extra Mass occasionally—on anniversaries, feastdays, in times when we have a special reason for seeking help or giving thanks. If John is going to daily Mass he might not be a pre-seminarian; he might be just a realistic Catholic who takes the Mass for what it's worth—simply the greatest thing we do.

Don't measure his future by the size of his prayer-book. If he buys a daily Missal, and perhaps begins to read something called the Divine Office, don't think he must be bound for the seminary. He could be—surely a disposition to the life of prayer is a good sign. But the liturgical movement has in fifty years awakened a lot of lay people to the riches of prayer that lie in the Church's public worship. Everyone who goes to holy Mass, and not just the future priest or nun, should use some kind of missal. And Compline,

from the Divine Office, is being used by more and more families as the perfect evening prayer.

Don't forget that laymen, too, should be apostles. If your son joins a study group, teaches Christian doctrine, visits the sick or goes with the Legion of Mary to seek out the unbaptized, it might be that he has a vocation to be an apostolic layman, not a priest. Catholic Action is a call to the laity to stir up the grace of their confirmation, to assist the priest's apostolic work. Even if he spends considerably more time in prayer than formerly, it still might be Catholic Action, because that begins with personal holiness.

Don't be surprised if he isn't just a mediocre Catholic. If your son seems exceptionally pious in any way, that's good; but far from being a sure sign of priestly vocation, it should be the mark of twentieth-century Catholics. For we live in a time when, as the Holy Father has said, no one is permitted to be mediocre. We just can't afford to be half-hearted Catholics, or even ordinary good ones, with the world tumbling down because it is not built on Christ.

If it is important to understand the dignity of the lay vocation, it is equally important to have a clear idea of the dignity of the priesthood.

Don't be a materialist. Never, never, think or suggest that the priesthood is an "easy berth"—a life free from material worries and invested with dignity and ease. If that were his goal the priest would not even save his own soul. The priest is another Christ. He rarely knew where He would lay His head at night; He kept no working hours; and He poured out His life, even His life's blood, for others. To give a case in point: never deter a boy from his choice of a religious order because poverty and hardship are obviously part of that life. Let him seek God, who takes care of His own.

By this time you might well ask, "What can I do then?"

Pray; send your boy to Catholic schools; have good reading around the home; invite priest-friends to your home. But remember that a vocation to the priesthood does not begin with you, or with him, but with God. No one should become a priest to please anyone except God. And the highest thing in life for anyone is not to be a priest, but to do the will of God. For most, that will mean matrimony, which St. Paul called "a great sacrament." The first Priest came from a family. If the special grace of a priestly or religious vocation should come to your children, remember that your children came to you from God and never hesitate to give them back to Him.

Novitiates and seminaries are periods of trial, and it is not surprising that many leave them. That, too, should be accepted as God's will. If your son should choose a religious order, a monastic or cloistered life, do not be in despair at "never seeing him." Even the strictest order is glad to welcome you as a guest. There are long separations. But life is full of separations; heaven is not. God will make up the difference. He always does.

JOSEPH T. NOLAN

Some thoughts on recent fiction

Harold C. Gardiner

(This is the fiction section of AMERICA's semi-annual survey of the books, the body of which appeared last week. Space limitations required the hold-over of this portion).

Two impressions keep niggling at one who has kept abreast of developments during the past half-year in the art and craft of fiction-writing. Maybe the two impressions are really but two aspects of the same general thought. The impressions are that there has been a good body of quite successful historical fiction, both by U. S. and foreign authors, but that the novels dealing with contemporary themes and problems have been much less successful, especially those from the hands of American writers. Perhaps the general thought underlying these observations is that too many novelists are not equipped with any compass to guide them through the storms and tempests of the modern world's problems—which are largely spiritual—whereas a fair number can with relative ease find some guide to help them in a just reconstruction of the past.

High standards indeed were set for the emulation of other historical novelists by two impressive and authentic works that are, as well, steeped in the Catholic spirit which still leavened the age they strive to reproduce. One was *The Man on a Donkey* (Macmillan, \$5), H. F. M. Prescott's magnificent chronicle of the early days of England's Henry VIII and of the poignantly tragic Pilgrimage of Grace, which tried to check the King in his mad policy of confiscating the monasteries. It is the greatest historical novel, at least in English, in many a year.

Second—and not by far—is Charles A. Brady's *Stage of Fools* (Dutton, \$3.95), a fictional reconstruction of the life and times of St. Thomas More, the Chancellor who went to a martyr's death as "the King's good servant, but God's first." Mr. Brady's story is marvelously rich and sweeping, the work of one who is a Christian humanist after the heart of More.

How far these two top other historical novels may be seen by comparing them with Mario Pei's *Swords of Anjou* (Day, \$3.50) and James Street's *The Velvet Doublet* (Doubleday, \$3.50). The first deals with the invasion of Moorish Spain by Charlemagne and the epic battle of Roncesvalles, the second with Columbus and his well-known discovery. Both are packed to overflowing with action, color and adventure but lack that interior sense of the history of the times which lends conviction to an historical novel.

Two other books do a little better. They are

LITERATURE AND ARTS

Yorktown, by Burke Davis (Rinehart, \$3.50) and *The Proud Retreat*, by Clifford Dowdey (Doubleday, \$3.75). Mr. Davis' book, dealing with the latter years of the Revolution, is good in its characterization and excellent in its battle scenes. It is, above all, believable. Mr. Dowdey's plot, concerned with the Civil War and what happened to the Confederate treasure afterward, is novel, but his characters are stock types from a show boat.

Three others that deal with the more or less remote U. S. scene are Frances Parkinson Keyes' *Steamboat Gothic* (Messner, \$3.75), Walter D. Edmonds' *The Boyds of Black River* (Dodd, Mead, \$3) and Marguerite Allis' *To Keep Us Free* (Putnam, \$3). The first is a leisurely and highly embellished chronicle of plantation life along the Mississippi, remarkable more for its detailed research than for either character or story. The second is an account of family life in upper New York State fifty years ago, presented through the adventures of an uncannily ever-present-when-things-are-happening young man. The last is the story of the settlements along the Ohio river between 1787 and 1815, with a nice feeling for the contributions of the immigrants to American life and culture. Add here, too, Marjorie Kinnan Rawlings' *The Sojourner* (Scribner, \$3.50), the story of a farmer around the turn of the century, of his love for the land and of his family troubles.

Two historical novels laid in Napoleonic times are more romantically conceived. *Desirée*, by Annemarie Selinko (Morrow, \$4.50), is the tale of the young girl who was engaged to Napoleon, only to play second fiddle to Josephine. She later became Queen of Norway by her happy marriage to Jean-Baptiste Bernadotte. It has a simplicity that is rather unusual in historical novels. The second is a good, old-fashioned tale of the adventures of a young American in the Napoleonic Wars. Jere Wheelwright tells it in *Draw Near to Battle* (Scribner, \$3.50), in which the life of a soldier of the day is vividly pictured.

Albert Spalding, the noted American violinist, has written a good tale in *A Fiddle, a Sword and a Lady* (Holt, \$3.95). It tells of the adventures, the loves and the artistry of Giuseppe Tartini, a famous violinist, and his rise to fame. It is admirably colorful, and the wealth of technical musical details rather adds to its charm and authenticity.

Scotland of the eighteenth century is the scene of *Torbeg*, by Grace Campbell (Duell, Sloan & Pearce. \$3.50), a tale of Prince Charlie and the revolt against the Crown. It is a warm and simple tale with good insight into human motivation. John Masters continues his delving into the history of British India in *The Lotus and the Wind* (Viking. \$3), this time devoting his considerable talents to the story of spying that Kipling made famous in *Kim*. The color is authentic, the action vigorous, but the love story seems contrived and awkward.

Last in the historical retrospect is *The Big Chariot*, by Charmian Clift and George Johnston (Bobbs-Merrill. \$3.75). It presents a vivid pageant of the Manchu conquest of 1644 in China. There is a fine appreciation of the traditions of the best in Chinese culture, and the panoramic quality of the scenes is handled in masterful fashion. It is one of the best of the historical harvest this past half-year.

Turning now to the contemporary scene as mirrored in fiction, we come to Leo Brady's *Signs and Wonders* (Dutton. \$3). It is indeed set in today's world, but the problems to which it addresses itself are age-old. They are framed in such current manifestations as race prejudice, censorship and so on. It is really a study in the spiritual self-deception of a "leading Catholic layman." How the "signs and wonders" he longed for to assure him of his own goodness were really being shown him in the many opportunities for exercising understanding and charity is the burden of a good and thoughtful novel.

Richard Wright is as thoughtful as Mr. Brady, but, unfortunately, he has no sources from which to draw any answer to his sincere if violent questions. In *The Outsider* (Harper. \$3.95), he is wrestling with the problem of how a man with "a sharp sense of freedom" can keep it from "being dulled by intimidating conditions." His protagonist is a Negro who becomes entangled with the Communists, revolts against the party and dies in the attempt to be free. Mr. Wright knows well that with no spiritual bases on which to found a life, there is nothing but fear and uncertainty left, but he apparently does not know where such values can be found—Christianity, for one thing, is to him a "myth."

In *Watch Night* (Scribner. \$3.50), Walter B. Lowrey leaves the reader in much the same quandary. His "hero" is another Negro who is waiting out his last night in prison before being hanged for a crime for which he has been framed by some whites who are nowhere near his intellectual or cultural level. It is a sympathetic and vivid story, which has some of the elements of a thriller and is sensible in its approach to the race problem. But its philosophy is a hodge-podge of fatalistic maxims, which are undigested in the story and, apparently, in the author's mind. Again, there is no answer to basic problems which, since they

are posed as the core of the novel, need answer if the reader is to be fairly dealt with.

Four other recent American novels show the same woeful inadequacy in dealing with the stresses of modern life. Two of them are getting a great play by the publicity hucksters, and their reception is proof that the sun of the naturalistic novel is by no means sinking below the horizon. They are *Corpus of Joe Bailey*, by Oakley Hall (Viking. \$4.50), and *Prince Bart*, by Jay Richard Kennedy (Farrar, Straus & Young. \$3.95). The first is a recall of F. Scott Fitzgerald's "beautiful and damned" young people, except that this time they are more damned than beautiful. The second is the sexy saga of a Hollywood matinee idol—of his rise, decline and degradation. Mr. Kennedy's picture of modern life would be frightening if it were portrayed through credible characters.

Two other novels also pose questions with no answer forthcoming. There is no purpose served in outlining their story, as there would be no use in

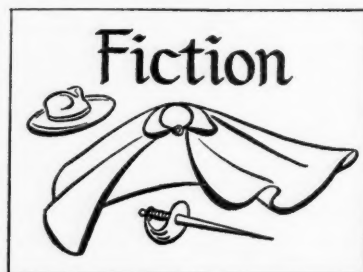
commending them to readers. *Amos Berry*, by Allan Seager (Simon & Schuster), and *The Hate Merchant*, by Niven Busch (Simon & Schuster), do however, continue the litany of U. S. novels which betray fundamentally the paucity of appreciation of spiritual values by which many an American writer, skilled in seeing and reporting, is checkmated through hav-

ing nothing really important to say.

If you would like to see some U. S. novels that do have something to say, try *A Good Man*, by Jefferson Young (Bobbs-Merrill. \$3), a story of the South which is not steeped in violence and degeneracy; or *The Second Happiest Day*, by John Phillips (Harper. \$3.75), which treats of the young "beautiful and damned" set with an understanding of what is really wrong with them and their environment.

Space does not allow a full contrast of the U. S. novels with some of their English-authored fellows. Suffice it to say that the following books either do not pose the too-grim problems many American authors seem to revel in or, if they do touch on them, do so with a more urbane and mellow insight. If the English authors do not know the final answers any better than their American co-practitioners, they do not manifest their ignorance quite so blatantly. The books you might consider are: *Troy Chimneys*, by Margaret Kennedy (Rinehart. \$3); *Reputation for a Song*, by Edward Grierson (Knopf. \$3.50); *An Affair of Love*, by Frank Swinnerton (Doubleday. \$3.75); *The Easter Party*, by V. Sackville-West (Doubleday. \$3); *To the Moment of Triumph*, by Pamela Frankau (Harper. \$3.50); *Love for Lydia*, by H. E. Bates (Atlantic-Little, Brown. \$3.50); *The Struggles of Albert Woods*, by W. Cooper (Doubleday. \$3.50).

A fine novel from New Zealand, which does know where ultimate answers lie, is *The Witch's Thorn*, by Ruth Park (Houghton Mifflin. \$1.50).



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Two excellent—though tough and four-wordy—war novels are *Far from the Customary Skies*, by Warren Eyster (Random. \$3.75); and *Battle Cry*, by Leon Uris (Putnam. \$3.75).

There is not too much in the U. S. output of the past six months that would lead one to hope that

the American novel is to any great extent reflecting the trend abroad, where, we are told, the novel is becoming a work more and more akin to both poetry and philosophy. Too much American fiction is still slick and streamlined reporting which is just that and only that.

Priests among men

THE SHEPHERD AND HIS FLOCK

By the Right Rev. Cornelius J. Holland. McKay. 220p. \$3

PARISH PRIEST

By Rev. Le Roy E. McWilliams with Jim Bishop. McGraw-Hill. 250p. \$3.75

Msgr. Holland, the eminent pastor of St. Mary's Church, Pawtucket, R. I., records here "the conclusions of an old priest who for fifty-two years (thirty-five of them as pastor) has lived among the people of his parish." Writing imaginatively for the young priest about to assume his first pastorate, the clerical patriarch betrays, besides his experience, his goodness, gentleness, piety and learning.

This treatise on pastoral life discusses the pastoral spirit, the pastor's loyalties and, in succeeding chapters, the pastor and his assistants, his lay employees, his volunteer workers, his rectory office, the nuns, the school, the sacraments, the Mass, the pulpit and money. There is an index.

Here and there, between many sane and sage judgments, the aged Monsignor throws in a little humor, like the story of the stern pastor of his diocese who, invited to address the seminarians some years ago, spoke thus: "Your first appointment may be to a pastor whose disposition is like the teeth of a saw; but never forget he is the pastor, and fit yourself into the teeth of the saw or he will cut your head off."

Not every priest will agree with all the author's conclusions and recommendations. The practice of imposing extra chores on nuns, even with additional pay, e.g., sacristy work, counting money, caring for records or altar boys, can be justified in this reviewer's mind only in extreme circumstances. Nor am I able to understand how a pastor can effectively supervise his parochial school at arm's length and by casual contact, as Msgr. Holland seems to recommend. The school is much more than an educational institution to be dominated exclusively by academic requirements and the narrow classroom point of view; it is a unit of the pastoral ministry requiring, where available, the interest and direction of a competent

priest. Nor can unanimous agreement be found for his policy which would encourage priests to stay out of the classroom, when they had the time and interest to make school work profitable for the children and their own parochial effectiveness.

Msgr. Holland regrets the familiarity that sometimes exists today between priests and laity. He balks at calling his household help by their first names. He believes that adult women should be instructed by the nuns, not by the priests. I suspect he would look upon the dialog Mass as some kind of dangerous novelty.

One sentence is open to misunderstanding: "By the issuance of a papal decree . . . prospective brides and grooms are required, as a preliminary to the marriage ceremony, to provide the pastor in whose parish the marriage is to take place, not only with



a certificate of baptism, as was the law formerly, but also with one of confirmation." This sentence, as it stands without explanation, may create the erroneous impression that the sacrament of matrimony may not be received unless the future spouses have first received confirmation. This would not be true.

Congratulations are in order for a venerable priest who provides a good book of clerical etiquette for his juniors. Msgr. Holland did not intend to explore some of the religious problems facing pastors of churches in the large metropolitan areas.

The second book is a personal document of a man's priestly life spent in the only parish his priesthood has ever known (St. Michael's, Jersey City) and where he still reigns gloriously and, I am sure, lovingly. No reader, particularly no priest, will be bored either by the man or the book. This

BOOKS

is a warm story of thirty-five years of Fr. McWilliams' life, and a humorous one.

Fr. McWilliams' idea of the parish priesthood—service—is frequently written with heavy lines, sometimes with humor:

No one ever comes to see me to bring good news. To my knowledge, no one ever rang the doorbell to announce that the whole family is working, my husband is on the wagon, the children have been getting nothing but the highest marks in school, the rent is paid six months in advance, we all received Communion together last Sunday and so much money is coming in that I've had to stuff some of it in the mattress.

One experience, involving his altar boys and what he calls Irish Turkey, is riotously funny.

The author almost allows the personality of his first pastor, Msgr. Sheppard, V.G., to overshadow his own throughout a good part of the book. Msgr. Sheppard was Vicar General of the Archdiocese of Newark and one of the reasons why for many priests the old days were not the good old days. He established a regimen for his curates that no pastor today would try to enforce. His dictum: "I want to know at a glance [at the bulletin board] where any priest is." So the priests had to time their exits and returns and make known their whereabouts. He made his curates return for confessions and Sunday Mass every week during their three-week vacation. He kept golf courses out of Jersey City during his time, and exercised more than casual political influence.

In 1938 Fr. McWilliams was made pastor of the parish wherein he had served as curate for twenty years. By all standards he is a superior pastor. His "plant" leaves little to be desired, his devotion to contacts with his people through the parish census merits hearty approval, his high school, social service and community activities betoken vital Catholic life.

His views on education, however, are not always clear, profound or progressive. Almost against his will he is forced to spend too much of his time having pipe leaks fixed and chairs repaired. His preference for Mayor John V. Kenney over former Mayor Frank Hague is noticeable, but in view of the central location of his parish and his place in civic affairs, I was disappointed that he did not give a better and more frank evaluation of the political set-up in Jersey City.

Nowhere in the book does he (or the publisher) explain who Jim Bishop is and what part he played in the writing of the book.

With these minor qualifications, this reviewer enthusiastically recommends this book to readers who want to pass an enjoyable few hours.

GEORGE A. KELLY

How Ivan lives

A WINDOW ON RED SQUARE

By Frank Rounds Jr. Houghton Mifflin. 304p. \$3

For eighteen months Frank Rounds Jr. served as an attaché of the U. S. Embassy in Moscow, under Ambassadors Admiral Kirk and George Kennan. This excellent account of his experiences in the Soviet Union is the work of a thoroughly erudite young diplomat who goes about in the world with his eyes wide open.

He seeks the solution of the Russian "riddle" wherever he may hope to find a sincere reply. He listens to the man in the street, talks to people on buses, trains and boats, as well as to the cabbies of Moscow. He is little concerned with Russian potentates—he had few occasions to meet them—but prefers to study the Russian people wherever and whenever he can get in touch with them. He has a taste for the theatre, the ballet, for gypsy music and dances, and seeks to discover the rhythm of Russian life on the stage as well as in the audience.

He is, moreover, an excellent writer and journalist, who studied industriously for his mission to Moscow. He speaks the Russian language fluently, and is thoroughly versed in both Russian contemporary history and that of the Czars. He is aware of the romantic aspects of the Russian past and of the upright character of the Russian people. He witnesses the sufferings of these people, realizing from the very first that the country in which he represents his homeland may be compared to the land of the seven-headed dragon of fairy-tales. It is covered by the sinister blanket of sadness, fear and oppression.

The author received his first impressions in Leningrad. His first visit to the former capital takes him to the Winter Palace. When reading the excellent descriptions in this chapter, I almost recognized my own impressions of more than thirty years ago. When I had escaped from East Siberia in 1918 and arrived in Leningrad with forged papers, I, too, hurried to the Winter Palace, only to find it riddled by the bullets of the insurgents and the windows of the once magnificent edifice gaping with broken panes.

Mr. Rounds shows a wide knowledge of Russian literature. I found deep pleasure in reading certain parts of his book interspersed with quotations from the works of Pushkin, Gogol and Tolstoy. As in the times of Czar Nicholas I, when the heart of the poet Pushkin went out to the Decabrist heroes who sacrificed their life and freedom for the cause of liberty, the hearts of the Russian people now beat in sympathy with the millions suffering in concentration camps.

At the end of his book the author sums up his impressions of today's Russian life in two words: "guns and loneliness." Anyone who seeks to get acquainted with contemporary Russian life will find this book full of revelation and insight and, in addition, of excellent literary quality.

BELA FABIAN

Another great U. S. prelate

THE LIFE OF ARCHBISHOP JOHN IRELAND

By James H. Moynihan. Harper. 385p. \$5

Instead of presenting a strictly chronological account of Archbishop Ireland's life, the author has divided his work into chapters dealing with ten or twelve major roles played by the prelate during his long lifetime. Msgr. Moynihan was fortunate in having several important articles and considerable material at hand from the research of the archbishop's secretary. In addition to that, however, he has made copious use of the private papers of the archbishop, and has given us a very carefully documented life. The book is a notable contribution to American Church history and is the first scholarly life of the man who exercised such great influence in Church and State during his fifty-seven years as priest and bishop.

As the author develops the various problems that faced the archbishop, the towering figure of the great prelate emerges. We see the strong and craggy features of the impassioned orator, the stanch Catholic and American moving like a driving storm through the years leading up to World

War I. The author has grasped well the spirit of John Ireland, a man who lived in the midst of conflict and turbulent problems. There was nothing timid or mediocre in his life. All that he did, he did with a burning, intense zeal, never shrinking from battle, never hesitant when once he saw the clear issue and never counting the odds against him.

One of his most important roles was created by the flow of immigrants into the United States. Between 1820 and 1907, almost 26 million immigrants landed in America, many of them Catholic. The assimilation of so many aliens, with their ties and attachments to foreign soil, into America and the Catholic Church in America was a challenging task. Archbishop Ireland's unswerving insistence upon an organization of churches and schools which would be at once Catholic and American met with bitter opposition from many of his fellow-clergy and bishops. Had it not been for his prophetic vision in approaching the problem, America would never have achieved that startling unity which mystified Europe at the outbreak of World War I, nor would the Church have been accepted as an integral part of the American way of life.

In his travels abroad, Archbishop Ireland pleaded the cause of America and of American Catholics in France, England and, above all, in Rome. In America, he was the stanch defender of the papacy, and the unofficial representative of the Pope with statesmen and Presidents. Both in Europe and America, he was acknowledged as an outstanding churchman and statesman. Many disagreed with his opinions, but none could ever deny his courage and intrepidity.

It was inevitable that his outspoken manner and his stormy enthusiasm should have met with opposition. The Catholic Church in America in the nineteenth century faced unique problems. Europeans were hampered in their analysis of those problems by the crust of their own tradition. Within America itself, the hierarchy was frequently divided in opinion.

But the prelate was never the man to be moderate or conciliatory. He saw truth as indivisible and uncompromising. He fought for victory on every issue, sometimes at the expense of the harmony and unity of the hierarchy. Herein lies, perhaps, his only fault, and here the author fails to admit his defect. Convinced of the right, he could never abandon the field until his conviction was shared by all. The archbishop used only thunder and lightning; it was for others to follow later with the gentle rain of compromise.

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what marred by failure to give a balanced judgment on the religious orders during the whole period of Archbishop Ireland's life. They, too—Dominicans, Franciscans, Jesuits and others—worked for the glory of God and His Church. They, too, faced the unique American problems with sincerity and understanding. Nor were they always wrong. Apart from this, however, the book is a fascinating story of "the Lion of the Northwest," and deserves a place in every Catholic home. AIDAN C. McMULLEN

MARY MAGDALENE

By R. L. Bruckberger, O.P. Pantheon. 192p. \$3. Annotated text edition, \$4

In this reconstruction of the life of Mary Magdalene she is introduced as a beautiful girl of thirteen imbued with the ideals of Hellenism and dreaming of winning worldly renown by imitating Phryne, the courtesan of the time of Alexander the Great. She soon becomes one of the brilliant lights of the court of Herod Antipas, where there is a mingling of oriental and Hellenic luxury.

Stricken with a hideous disease, she is cured by Jesus without meeting Him, and she then plays the roles attributed in the Gospel narrative to the penitent sinner of St. Luke's seventh chapter and Mary, the sister of Martha. She becomes a central figure in the public life of our Lord and is His special friend. At the close, there is a short summary of the tradition about her life of contemplation in France.

An appendix of seventy-three pages is published in the annotated text edition to describe the method followed in defining this picture of Mary and to present arguments for the opinions adopted.

Since of late years scholarly writing has been chiefly on the other side, it is stimulating to find the author defending the identity of Mary Magdalene with the penitent sinner and with Mary of Bethany. This defense was presented to English readers a couple of years ago by Alfred O'Rahilly in his book *The Family at Bethany*, but he was content to claim only probability for the identification, while Fr. Bruckberger sets it forth as certain. His work will undoubtedly revive the controversy, and some of his arguments, especially those on John 11:2 and on the part played by Mary during the Passion and at the Resurrection, will carry considerable weight in the debate.

A less favorable judgment must be passed on many other features of the book. In picking up clews about per-

sons, times and customs, the author pushes the possibilities to the limit and then frames his story on the results. This produces a highly sensational tale, spiced with sex, and there is danger that the average reader may take it as an historical account, in violation of the logical principle that possibility is not a proof for the actual. The smoothly flowing style with its flair for the dramatic and picturesque only tends to increase this danger by lending an air of reality to artistic exaggeration.

WILLIAM A. DOWD, S.J.

THE FINANCIAL EXPERT

By R. K. Narayan. Michigan State College Press. 178p. \$3

In the Indian town Malgudi lives a fellow named Margaya, the financial expert of the title. Neither a banker nor a money-lender, Margaya has created his own niche in the town's economic life by advising the peasants on financial matters, and especially by showing them how to pyramid loan upon loan from the Cooperative Bank.

But Margaya is a restless, ambitious man who seeks wealth in the Western way and with the Westerner's zeal, and his "office" under a banyan tree does not satisfy him. Seeking a scheme that will result in vast profits, he chances on a dubious marital guide, which he publishes with great success. For a time all goes well, but eventually the market for *Domestic Harmony* is sated, and Margaya, now a man of wealth and importance, turns to a new scheme hinging on savings deposits for which he offers twenty per cent interest. When withdrawals suddenly begin, he is forced into bankruptcy. The story ends with Margaya directing his son to set up shop under the banyan tree.

Margaya is essentially a timid man, inclined to bluster about the house and frighten his wife into meek submission, but completely at the mercy of men with sharper business knowledge than himself. His smattering of Western ways is continually sabotaged by his Eastern inheritance, with tragically comical results. His personal ambivalence symbolizes sympathetically some of the more amusing aspects of the impact of Western ideas upon the East.

Greedy pursuing a "fast rupee" in the best traditions of Babbitt, Margaya still finds it worth while to consult the temple priests and propitiate the goddess of wealth with a potion of red lotus and the milk of a smoke-colored cow. His ignorance continually threatens his dignity, as when consulting

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his printer about the format of his book:

The next day he had a very busy time discussing several technical matters, of which he was totally ignorant, with Lal. Lal seemed to assume that Margaya knew what he was talking about. Margaya, true to his principles, did not wish to show his ignorance.

Lal asked: "Shall we print in demy or octavo?"

What was demy and what octavo? Margaya frankly blinked, wondering: "What was this man talking about?" He said grandly: "Each has its own advantage, it's for you to decide; you are a technical man."

Brief quotation can only hint at the tremendous charm of this book. Its picture of the enviably relaxed village life, its satiric yet sympathetic comments on the bewildered Margaya, and the author's superb character portrayals make it a real find. It is good news that the publishers plan to make available Mr. Narayan's earlier novels. We can look forward to some enjoyable evenings with the people of Malgudi if the other books are as entertaining as this one.

MICHAEL D. REAGAN

PRIMER ON ROMAN CATHOLICISM FOR PROTESTANTS

By Stanley I. Stuber. Association Press. 269p. \$2.50

A faithful reader of the Protestant press in America might reasonably wonder if the misrepresentation of the Catholic Church of which non-Catholic editors are not infrequently guilty does not sometimes sting the conscience of sincere non-Catholic readers. This habitual misrepresentation has disturbed Dr. Stuber and he has written an objective and irenic manual for the information of his Protestant co-believers.

Detailing Catholic beliefs and practices in a manner as orthodox as the Baltimore Catechism, he has set them forth in contrast with what the author feels can be stated as "Protestant" convictions. The result: a calm and informative book which, while hardly a profound dissection of intercredal differences, is none the less a notable effort to effect a greater understanding between all Christians.

This volume, in other words, is a great deal different from Mr. Blanchard's screed. Its sections on Catholic convictions (cleared by a competent priest) are balanced and commendable. The author's animadversions on

these convictions from a Protestant viewpoint are not always as carefully drawn. The author's major premise is liberal Protestant theology; his minor is secularism; his conclusion therefore is that the Catholic Church is an admirable organization if it restricts its beliefs to its own followers and keeps its influence in the sacristy and the cloister.

Given these postulates, Mr. Stuber turns up with the expected in his treatment of the usual intercredal neuralgic points—birth control, divorce, religious liberty, papal intentions and so on. It is regrettable to have to note that some of his conclusions are open to question. He writes, for example: "Roman Catholicism . . . because of its hierarchy does not adjust easily to democratic principles and practices." Again, he states: "It is impossible to reconcile the power and hierarchy of the Roman Catholic Church with the teaching of Sacred Scripture. The New Testament teaches us clearly that domination, authority and power are not attributes of the Christian Church."

On the question of religious liberty, Mr. Stuber is not as well-informed as we might have hoped. He is apparently unaware that the McCollum decision has been substantially modified by the Zorach ruling of April, 1952. He is also seemingly unacquainted with the large amount of literature by contemporary Catholics on the question of the Church and religious freedom. Mr. Stuber expresses his feelings this way:

If Roman Catholics had their way in this country, many things which Protestants hold dear would be sacrificed or greatly modified . . . the whole conception of the Roman Catholic Church with regard to its relationship to the State is enough to compel Protestant leaders to rush to their own defenses.

It is a sobering thought that a well-intentioned Protestant in a nation that is one-sixth Catholic should feel compelled to take this view of his compatriots. The Church-State, religious-liberty problem is still one of the master-knots in the question of religious harmony in the United States!

One is continually surprised while reading this book at the extent of Catholic-Protestant differences as Mr. Stuber portrays them. At the same time one realizes that the author is probably about as impartial concerning the Catholic Church as any convinced Protestant can be. His revelation of his suspicions and misgivings about the intentions of the Church indicates, to be sure, his fundamental Protestantism, but it also manifests the

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tragic fact that the Catholic Church in America has not explained its most elementary principles in a way that is acceptable to countless non-Catholic Christians.

ROBERT F. DRINAN, S.J.

THE ULTIMATE WEAPON

By Oleg Anisimov. Regnery. 163p. \$3.50

The State Department and Security agencies will undoubtedly reject, as unparliamentary and dangerous, the program of psychological warfare against communism outlined in Mr. Anisimov's book. His plan, however, will be debated by those worried about the impasse in world affairs.

A Russian who learned about Communist aims and methods first-hand, Mr. Anisimov has been in the State Department since 1951. American policy, he concludes, does not deal with the USSR realistically—politically or psychologically. After analyzing communism and Allied timidity in dealing with it, Mr. Anisimov proposes a daring program.

His main points are challenging: Voice of America broadcasts about our superiority in bathtubs, automobiles, and TV sets have merely inflamed the Russian inferiority-superiority complex. NATO and Marshall Plan aid are ineffective, temporary programs, easily misrepresented as strategy to win a war against the Russian homeland. America has not talked boldly to peoples under communism, who are still waiting for word we will support long postponed revolutions.

"Why should we hesitate?" Mr. Anisimov asks. Soviet officials invariably ignore governments and protocol to win converts for their falsehoods. The siren songs of Soviet peace plans have neutralized millions, and the successes of her satellites have won millions more, who despair because we waste time in dealing with a government, which in Russia and in the UN, derides us and poses as the champion of peoples against governments.

Enslaved populations ask why we do not defend ourselves, and take the initiative by attacking the Kremlin, specifying names and crimes. Peoples are waiting for our call to them as peoples, equals in a supranational goal for peace. With clear assurances from us, they will rise, for communism has taught them the real meaning of "you have nothing but your chains to lose."

Mr. Anisimov ends his appeal on a sombre prophecy: more Teherans, Yaltas and Potsdams will eventually bring global war, in which we should be isolated and defeated.

His master plan requires a U. S. "Department of World Affairs,"

formed from the Departments of State and Defense, and a Cabinet of Russian-American experts who would openly direct world-wide anti-Communist cells.

Is Mr. Anisimov's plan more dangerous than proposals to initiate atomic warfare? We should also ask if a new crusade for the Four Freedoms can defeat Soviet atheism (paradoxically become a "religion"), simply through political and psychological appeals. Russians need God, too, and the assurance of freedom of religion.

W. A. S. DOLLARD

THE NATURAL SUPERIORITY OF WOMEN

By Ashley Montagu. Macmillan. 205p. \$3.50

Ashley Montagu's inconsistency on major issues obscures the valuable discussion of woman's nature he provides in his middle chapters.

In order to prove his central theme, "the natural superiority of women," he

arbitrarily defines superiority in a way which insures a female victory, namely, "fitness for survival." Women live longer than men today, for instance, and are less prone to suicide.

Mr. Montagu's selection of evidence shows in reality, not that woman is superior, but that she is better-adjusted. All this, however, leads nowhere, since his main message is that man and woman are not made for competition but for cooperation.

He wisely insists on the "creativity of motherhood." Yet, two chapters later, he speaks of woman making her greatest progress through external work and no longer allowing man to dominate the field.

Mr. Montagu brings evidence to bear against many age-old myths about women; yet he resurrects the greatest of them, the "subjection myth," which was entombed many years ago by the scholarship of Mary Ritter Beard.

For those men who act "superior" to women in order to hide their own sense of inferiority—and Mr. Montagu believes their number is countless—

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EARLY CHRISTIAN FATHERS

Edited by C. C. Richardson. Westminster. 415p. \$5

ZWINGLI AND BULLINGER

Edited by G. W. Bromiley. Westminster. 364p. \$5

These are the first two volumes of "The Library of Christian Classics," a series designed, in the words of the general editors, "to present in the English language, and in twenty-six volumes of convenient size, a selection of the most indispensable Christian treatises written prior to the end of the sixteenth century."

The title and the description will deceive many a purchaser and irk, I should think, even many a hardened reviewer. Yet when you recall how relatively few copies they would sell were the editors straightforwardly to have called it, say, "The Minister's Bookshelf" and described it with unblushing exactitude as a series of

theological excerpts put into English for those uncomfortable or at a complete loss in any other language, it is difficult not to be obscurely sympathetic with their provident little subterfuge.

Early Christian Fathers was done by a variety of hands, and scholars (for whom, in truth, it was not intended) may bridle at much of it, for if the bibliographies are up-to-date, the introductions and comments presumably based upon them are curiously less so. Further, a defect that the best-informed of the contributors, Prof. E. R. Fairweather (to whom this criticism in no wise applies) sees in Harnack is all too manifest, I fear, in some of his fellows: "the occasional weakness of substituting 'liberal' intuitions for scholarship."

The presentation in *Zwingli and Bullinger* testifies simultaneously to the quiet admiration of the editor for his subjects and to the tenuous grounds upon which that admiration is based. With exemplary objectivity he reveals doctrinal inadequacies and even retells, briefly and dispassionately, the entire shabby business of Zwingli. After such introductions one is left largely indifferent about reading the excerpts that follow; Mr. Bromiley has shown himself a poor

psychologist and an honest man. Similar objectivity throughout *Early Christian Fathers* would have made it a valuable aid to ecumenical understanding. **ELMER O'BRIEN, S.J.**

REV. GEORGE A. KELLY is an assistant at St. Monica's Church, New York City.

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REV. WILLIAM A. DOWD, S.J., is professor of Sacred Scripture at St. Mary of the Lake Seminary, Mundelein, Ill.

ROBERT F. DRINAN, S.J., is completing his theological studies at Weston College, Weston, Mass.

WILLIAM A. S. DOLLARD is assistant professor of English at Hunter College, New York City.

REV. ELMER O'BRIEN, S.J., is professor of Dogmatic Theology at the Jesuit Seminary, Toronto.

THE WORD

"When the truth-giving Spirit, who proceeds from the Father, has come to befriend you . . . He will bear witness of what I was; and you too are to be my witnesses." (John 15:26-27; Gospel of Sunday in Octave of Ascension.)

The Greek word for witness is *martyr*. We are told by both Matthew and Mark that at the trial of our Saviour before Caiaphas many pseudo-martyrs appeared against Christ. Our Lord tells us that the Holy Spirit Himself will be the first true martyr for the real identity of Christ, and that the next true martyrs will be the apostles. Inevitably, we who carry on the Christian tradition must, in our day and in our way, be similar true martyrs to the identity of Christ.

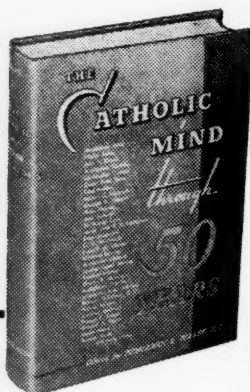
In the course of the centuries men have indulged in strange antics in the name of bearing witness to Christ; exactly what our Lord predicted. Martin Luther, the eighth Henry of England and the first, if not the good, Queen Bess, all chose to bear witness to Christ in odd ways, although the exact purity of motive behind the witnessing might be questioned in all three instances. In our own time,

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people industriously bear witness to Christ by preventing elderly ladies from playing bingo, by making it difficult for a man to offer surety for his conviction that one horse can run faster than another horse, by fighting tooth and nail, might and main, hook-wise crookwise, against the appointment of an American Ambassador to the Vatican. Our Saviour Himself assures us that such energetic crusaders may really believe that they are doing Him a service, and, therefore, we who see matters in a different and perhaps clearer light must earnestly try to give these busy people credit for a certain amount of good faith if not for a great deal of supernatural insight.

Actually, according to our Saviour's own present description, His faithful followers will bear witness to Him not so much by doing as by enduring. In a phrase, the martyrs of Christ can only expect martyrdom of one kind or another. Just as Holy Mother Church has never in any age lacked saints, so she has never lacked martyrs in the extreme and final sense. A newcomer to Catholic liturgy, and especially to the Divine Office, is apt to wonder why the Church makes such a fuss, as it were, over the martyrs. But the Church, as usual, is right. A man can give nothing more total and final than his life, and life must seem very precious indeed when it rests wholly upon a man's own yea or nay. Such heroic witnesses to Christ we have seen and see abundantly in our own disturbed and dangerous day, the only new item in the picture of persecution being typical of the new anti-Christian cruelty. Time was when the persecutor racked or smashed a man's body, but the difficulty always was

That, when the brains were out,
the man would die,
And there an end . . .

The newer persecutor is red, but not with blood, for his technique is much improved, or at least grown far more subtle. He takes now, not a man's life, but his mind. Since he cannot steal the martyr's faith, he steals his wits and his will. St. Thomas More shed his blood for Christ, and for Christ Cardinal Mindszenty sheds his personality in the deepest sense, and it is hard to say which is the braver man.

For the rank and file of us, bearing witness to Christ means a martyrdom that is dull enough, heaven knows. The patience—that admirable and profound word!—of the strict martyrs usually wore the happy characteristic of being relatively brief. Most of us must bear witness to our good Lord by a long lifetime of patience in all its many senses. I am not greatly concerned that someone will cut my head

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off in Christ's name. What worries me
is my undiscouraged inclination to cut
other people's heads off in my own
name. The trouble is not that I am
averse to suffering for Christ; it is
that I am averse to suffering. I need
that promised Holy Spirit to martyr
in me, day in and day out, to the
good name of Jesus. *Come, Holy
Spirit!* VINCENT P. MCCORRY, S.J.

FILMS

THE DESERT RATS. Following the
storm of protest stirred up a few
seasons ago by its generally sympa-
thetic portrayal of General Rommel in
The Desert Fox, 20th Century-Fox has
found it politic to make an *amende*
honorable in the shape of a picture
about the North African campaign
told from the Allied side. *The Desert*
Rats is a tribute to the heroic Aus-
tralian troops who withstood the seven
months' siege of Tobruk, thus almost
singlehandedly preventing the Ger-
mans from taking the Suez. Unfor-
tunately, it is also a movie that gives
the impression of having its origins
in necessity rather than in inspiration,
and for the *family* has nowhere near
the distinction of its predecessor.

James Mason is again on hand to
play Rommel, this time in a minor
role. Except for one sequence where
he is injected into the plot by main
force, his appearances are limited to
occasional conferences with his staff
in which the actors talk a language os-
tensibly German but which sounds
suspiciously like the foreign double-
talk used by Sid Caesar in his Satur-
day-night foreign TV movies.

The main body of the film is taken
up with the problems of the com-
mander (Richard Burton) of a com-
pany of unseasoned Australian re-
placements, who has the double han-
dicap of being an Englishman and a
tough, experienced fighting man. By
the time the hero has overcome the
regional and military prejudices of his
men, the company has been put
through a spectacular cross-section of
desert warfare and the movie has
waxed quite sentimental in attempting
to prove the thesis that there is no
room for sentiment in the Army.

THE DESERT SONG is the second
Technicolor remake in recent years of
the perennial Sigmund Romberg
operetta. This version has Gordon
MacRae as the intrepid hero (who
masquerades as a timid, bespectacled
archeologist to conceal his identity as
El Khobar, the leader of the down-

What worries me is the inclination to cut me off in my own name. It is not that I am for Christ; it is suffering. I need the Spirit to martyr me day out, to the end. Come, Holy Spirit, S.J.

MS

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is the second... recent years of... nd Romberg... has Gordon... d hero (who... , bespectacled... his identity as... of the down-

trodden Riffs) and Kathryn Grayson as the proud French beauty who is captured by the spell of the desert in general and of El Khobar in particular. Both principals attack the destructively pleasant score with lusty good will. Their efforts, however, are largely negated by the dated operetta book, which is used in this instance with little regard either for the sensibilities of a modern audience or for the possibilities of the screen medium. As a result the family is likely to find the picture pretty dull going in between vocal selections. (Warner)

DESERT LEGION features Alan Ladd in a Technicolor adventure yarn which is a sort of *Desert Song* without music. The plot involves the French Foreign Legion (of which Ladd is a conventionally steel-nerved member), a Shangri-La concealed in a forbidden range of desert mountains and presided over by a princess (Arlene Dahl) whose appearance and costumes are strictly out of this world, and a dastardly Arab raider (Richard Conte) who is a menace to all concerned. In its belligerently juvenile and escapist fashion the picture is reasonably lively family fare. (Universal-International)

THE MAGNETIC MONSTER is a new radioactive element which devours energy from its surroundings, doubles in bulk every twelve hours and threatens to destroy the world in a matter of days. The movie with this hair-raising premise is a pretty good addition to the science-fiction cycle. Its scientific jargon sounds plausible, its physicist-hero (Richard Carlson) is intelligent and calmly businesslike and its use of scientific gadgets is shrewdly cinematic.

Ultimately the film falls down trying to devise a climax to fit some spectacular footage borrowed from an old German movie. But it has its share of thrills, especially for the male half of the afternoon TV audience.

(United Artists)
MOIRA WALSH

THEATRE

CATHOLIC SALT (II). Last week the pilot of this sagacious feuilleton, sticking his neck way out, ventured the opinion that a leaven of Catholics in the Broadway audience would give American drama the boost it needs to lift it to the level of English, Irish or Continental drama. The subject may be worth further discussion.

Many Catholics, of course, are already included in the Broadway audience. They go to the theatre for entertainment, to relax from the tensions of the business world or for relief from the worry of finding Junior's other shoe before shoving him off to school. What they want is temporary escape from the routine duties of living. When they go theatre-shopping they look for a musical, hoping it will be as clean as *Oklahoma*, or a roaring comedy like *The Man Who Came to Dinner*. While they can hardly be censured for their choice of amusement, since it is at worst innocuous, they are not the precisely right seasoning for a worldly audience.

What the secular-minded Broadway audience needs is a contingent of Catholics with a background of Shakespeare, Rostand, Shaw and Synge, and an intelligent appreciation of dramatic and moral values in the living theatre. Such people go to the theatre hoping to see an intellectually provocative play comparable with *The Iceman Cometh* or *The Skin of Our Teeth*, but are willing to settle for a lively comedy like *Father Malachy's Miracle* or *The Moon Is Blue*.

When, following the advice of the drama critic of their habitual newspaper, they find themselves confronted with a sex play like *Picnic* or *A Streetcar Named Desire*, they

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feel that they have been duped into an immoral situation and perhaps leave the theatre in a huff during the most convenient intermission. After two or three such experiences they are likely to give up on the theatre even for the rest of the season.

But mere abstention from the theatre, however laudable in motive, is not the most effective way for Catholic opinion to exert a wholesome influence on drama. Disgusted with a succession of morally offensive plays like *The Voice of the Turtle*, one can stay away from Broadway for months before taking a chance on another popular hit, only to run into *Rose Tattoo*. In the meantime, *The Velvet Glove*, in spite of the prestige of Grace George, starred in the leading role, will have been rewarded with only a fragment of the patronage it deserved. A Catholic theatregoer can walk out on an offensive comedy but it is not likely that he will get his money back, even if he has the nerve to demand it, and his dollars may help to make the play a hit. By staying away from the theatre, on the other hand, he may shorten the life of a play that deserves his support.

How can a Catholic show-shopper know that one play is salacious while another is edifying before he has seen either? Without that foreknowledge, how can he avoid spending his money at the wrong box office? He seems to be caught in a dilemma.

It is easy to say that Catholic theatregoers, if they are to serve as the salt of the general audience, must be discriminating in their choice of plays, and direct their patronage to support productions that do not violate Christian principles—not as a pressure group, but as individuals of good taste who understand that the latitude granted to the artist does not include a license to offend decency. But that does not solve the dilemma.

There is no reliable way to steer clear of the salacious, the meretricious and the trite in the theatre, other than by exercising the discretion required to avoid other occasions of sin. The opinions of Catholic critics and reviewers should be of some help, otherwise they are not earning their pay.

Many diocesan newspapers make a feature of Legion of Decency ratings of motion pictures, and some of our leading magazines employ reporters assigned to covering live drama. Catholic reviewers, while they may hold various opinions on dramatic values, rarely neglect to include the moral content in their appraisal of a play. Perhaps the surest way for Catholics to become a cleansing force in the theatre is to read their religious newspapers and periodicals more carefully.

THEOPHILUS LEWIS

TV—RADIO

DRAMATICO-MUSICAL PRODUCTIONS on television have followed an unusual course of development in America. While video has sparked a widespread and growing interest in the opera, it has let the lighter forms of musical comedy and operetta fall into virtual neglect. This is the more amazing when you consider that the former is indigenous to Europe, while the latter are largely of domestic creation and almost universally popular in the United States.

The work of the NBC-TV "Opera Theatre" for the past four years has been responsible for thousands of Americans "discovering" opera and finding that, well-sung in English, it can be entertaining. Not that the "Opera In English" principle is new at NBC: I can remember Dr. Herbert Graf back in 1944 staging *Carmen* in English, under almost impossible conditions in the network's only TV origination point, a converted radio studio on the third floor of Radio City's RCA Building.

Like many another European, Dr. Graf was quite astonished that Americans would tolerate operas in languages which they did not understand. To him, the opera as presented on the Continent was a popular art-form with a high appeal for the masses. Television and English renditions now are proving that it can be just as popular in America.

This season NBC-TV gave its "Opera Theatre" a regular place on the schedule, late on Saturday afternoons, a great improvement over previous seasons when some notable offerings went unviewed and unhonored, if not unsung, in late spots on weekday nights.

Benjamin Britten's *Billy Budd* received its first American video production on NBC-TV this season, and the excellent Carlo-Menotti work, *Amahl and the Night Visitors*, commissioned by the network in 1951, was repeated at Christmas time, 1952, to wide acclaim. *Trouble in Tahiti*, by Leonard Bernstein, was given its first professional production, and *The Marriage*, by Bohuslav Martinu, its world premiere on the "Opera Theatre." Both of these compositions fell far below the standard of the series in score and book, I felt, but fine singing talent and topnotch production kept them from slipping too far.

The men responsible for the success of the "Opera Theatre" include Producer Samuel Chotzinoff, Musical

Director Peter Herman Adler and TV Director Kirk Browning. In their field they are doing one of the finest jobs in all television. Their March offering, Puccini's *Sister Angelica*, was beautifully rendered and televised. They are currently ringing down the curtain on an exciting season with the presentation of Richard Strauss' *The Rose Cavalier*.

The Ford Foundation program, "Omnibus," on two occasions this season devoted its full ninety minutes on CBS-TV to the airing of an operatic work, selecting for the telecasts competent English renderings of *La Bohème* and *Die Fledermaus*. The latter program marked the first time that a presentation of the Metropolitan Opera Company, staged in a television studio, was seen and heard by a nation-wide audience.

The popularity of opera is reflected in the frequent or regular appearance of serious singers such as Helen Traubel and Marguerite Piazza as guests on TV variety programs. A further symptom to evidence itself this year popped up on the "Armstrong Circle Theater." This family-type dramatic program was the first commercial series to commission an "opera" for television, and the resultant half-hour effort, titled *The Parrot*, was a unique, if not exactly a history-making, work of musical art.

Since opera is enjoying such robust health on the video air lanes, it is difficult to understand why, in the schedules of all the TV networks, there is not listed a single musical comedy or operetta series. We know that there is a large audience for such fare. Radio enjoys this type of entertainment in "The Railroad Hour" on NBC and in Mutual's "Musical Comedy Theater of the Air" and "Chicago Theater of the Air."

To be sure, this genre has been attempted on television once before, but the project was abandoned after a single brief season. NBC-TV put "Musical Comedy Time" on the network in October of 1950 and dropped it in the Spring of 1951. I would hazard a guess that the show at that time had difficulty in obtaining stars to maintain its "name" talent policy and that various royalty, adaptation and script problems contributed to the demise.

I suggest, however, that some energetic and imaginative producer could study the mistakes made and the lessons learned then and, without too large a budget or too many headaches, could now bring to the television screen tasteful and tuneful adaptations of *The Vagabond King*, *Robin Hood*, *The Countess Maritza* and other such popular favorites.

WILLIAM A. COLEMAN

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CORRESPONDENCE

Scandal and socialism

EDITOR: AMERICA was one of the few periodicals, religious or secular, to editorialize (4/25, p. 100) on the recent conference of the Socialist International at Bentveld, Holland, on Socialism and Religion, the importance of which conference it would be difficult to exaggerate. Congratulations on being so alert to the important news of the day.

Your editorial was characteristically good, but it seems to me that you have leaned over backwards to exonerate Catholics of any blame whatsoever for the Socialist-Christian controversy of recent generations. Catholics, too, you state, "hope that the old gap . . . will be closed. But the gap was not of their making. . . ."

Pope Pius XI, in *Quadragesimo Anno*, doesn't go quite that far in his defense of Catholics. After lamenting the fact that "not a few of Our sons . . . have deserted the camp of the Church and gone over to the ranks of socialism . . .", he attempts to analyze the reasons, real or alleged, for their defection. One of these reasons, he seems to suggest in the following passage, was the bad example of certain Catholics:

In the anxiety of Our paternal solicitude, we give Ourselves to reflection and try to discover how it could happen that they should go so far astray and We seem to hear what many of them answer and plead in excuse: the Church and those proclaiming attachment to the Church favor the rich, neglect the workers and have no concern for them; therefore, to look after themselves they had to join the ranks of socialism.

It is certainly most lamentable, Venerable Brethren, that there have been, nay, that even now there are men who, although professing to be Catholics, are almost completely unmindful of that sublime law of justice and charity that binds us not only to render to everyone what is his, but to succor brothers in need as Christ the Lord Himself, and—what is worse—out of greed for gain do not scruple to exploit the workers. Even more, there are men who abuse religion itself, and under its name try to hide their unjust exactions in order to protect themselves from the manifestly just demands of the workers. The conduct of such We shall never cease to censure gravely. For they are the reason

why the Church could, even though undeservedly, have the appearance of and be charged with taking the part of the rich and with being quite unmoved by the necessities and hardships of those who have been deprived, as it were, of their natural inheritance.

(REV.) GEORGE G. HIGGINS
Assistant Director

Department of Social Action,
NCWC
Washington, D. C.

Critic criticized

EDITOR: Would D. J. of Baltimore, Md., who on April 18 criticized the "harmless reports" on the American South in your March 28 issue, know that news is always specific and salvation individual?

Tim Murnane, a journalist at Marquette University, wrote: "Just finished reading 'Catholic revival in Tennessee.' It gave readers a personal insight into the situation that would have been lost had the usual statistical and percentage type of report been given."

J. B.
Saint Marys, Kansas

Medical social workers

EDITOR: It seems to me that Rev. Gordon George, S.J.'s article in the April 25 AMERICA, "Have we enough doctors?" raises another important question: Have we enough medical social workers?

Statistics in *Building America's Health* show that in 1951 there were 5,062 medical social workers employed in hospitals. The training of these workers means a two-year graduate course. It has been estimated that the 25 schools of social work approved for the medical-social-work sequence produce each year about 220 workers. Yet, in terms of the needs of the medical field, a yearly supply of between 800 and 1,000 social workers is necessary.

Medical social service attempts, by direct contact with doctor and patient, with family and community, to personalize medical care, to emphasize the individuality of the patient and to contribute toward making medical care a meaningful, constructive, human experience, rather than a routine, impersonal, painful necessity.

The patient does not enter the hospital as a broken arm, a weak heart or a diseased lung. He is, to be sure, a sick person, but he is also a unique

individual whose life experience may have already established a pattern of living and a method of reacting to events that may conform little to the precise routine of the medical approach to illness. Yet, although we recognize that this person has a right to good medical care, do we also see that he has a right to help in the use of that care?

One may validly ask, then, can we offer complete medical service without medical social service? This service takes nothing from the important, personal aspect of the doctor's role nor does it substitute for patient participation and responsibility. It supplements and complements the relationship between doctor and patient without which the best medical care may avail little.

If there is a real challenge in meeting the nation's health needs, there is an equally strong challenge in meeting the need for medical social service. Those who may choose to enter this fascinating, rewarding field of service will find there a meaningful and purposeful role that makes medical social work an indispensable part of integrated medical care.

ARTHUR J. FOEHRENBACH
Baltimore, Md.

Social teaching lag

EDITOR: A question was raised in the article "Lag in teaching the encyclicals" (AM. 4/11) as to the course in which Catholic social doctrine should be taught to all our college students. The question finds an answer in principle in the encyclical *Quadragesimo Anno* itself.

Therein Pius XI bases his competence to judge social and economic problems on the fact that the Church's mission extends to all problems bearing on moral conduct. Further, he sees the relation between moral discipline and economic science as consisting in this, that moral study establishes the obligation to strive for the proper ends of human life, while economics discusses how productive human effort can further these ends (*America* Press edition, pp. 11-12).

It is as a moral teacher that the Pope speaks. Hence the encyclical is a moral document, and as such is to be taught by that science which fixes the obligatory ends of human life. This is moral science, both moral philosophy (ethics) and moral theology. These courses are taken by all our students, and the doctrine properly pertains to their subject matter. Once the ends have been established in the moral courses, economics can proceed to discuss the means to achieve these ends.

EDWARD J. McNALLY, S.J.
Fordham University
New York, N. Y.